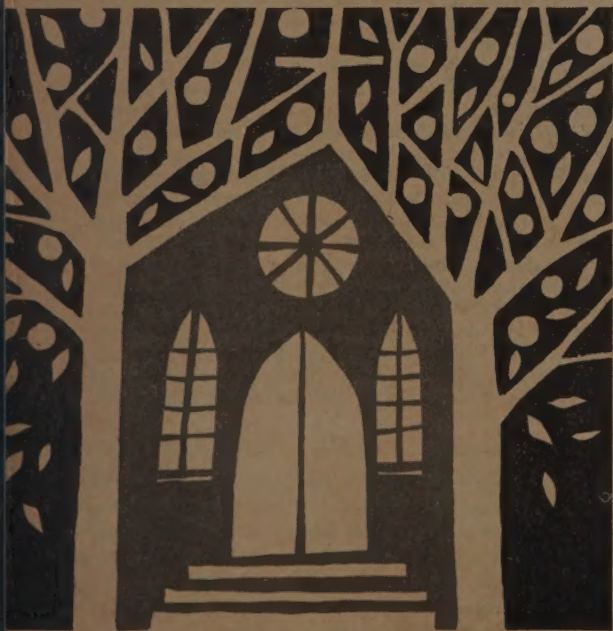
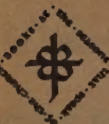


THE ANGLICAN DIGEST

AUTUMN A.D. 1969





CREAM OF THE AUTUMN CROP

THE LONG SHADOWS OF LAMBETH X

By James B. Simpson and Edward M. Story

WHAT 462 bishops of the Anglican Communion said, or failed to say, at the Tenth Lambeth Conference on vital issues of faith, ministry, and unity, is casting long shadows across all Christendom. The colorful, provocative book is the first verbatim report ever written in the century-long history of the Lambeth Conference and, for Anglicans, may be the most important book of the decade. Unhappily, it cannot show that the bishops were united in support of the One, Holy, Catholic, and Apostolic Church to which the Church of England, the Episcopal Church in the U.S.A., the Anglican Church of Canada, and fifteen other Churches have proudly and loyally adhered. Instead, the book candidly discloses the puzzling actions — and inactions — of the bishops as they came near to abandoning the principles of their avowed faith and holy ministry. The Conference is recounted in critical detail: public and private events, plenary sessions, personalities, and issues. To complete the picture, the authors have added a lively summary of the nine previous Lambeth Conferences as well as sketches of the individual Churches which, in communion with the See of Canterbury, number more than 40-million members. The book will be published in September by McGraw-Hill Book Co. (330 West 42nd Street, New York 10036) at \$8.95, instead of \$7.95 as previously announced, and is the summer-autumn selection of the Episcopal Book Club. See page 39 of this issue for a special offer and convenient order form.

The cover design, drawn by Tom Goddard, was prompted by the Collect for the Rogation Days (Prayer Book, page 261) and that of their complement Thanksgiving day (page 265): as God has blessed the labours of the husbandman and given us a fruitful season, so we, year by year receiving His bounty, evermore give thanks unto Him in His holy Church. Moreover, as God has made to grow out of the earth all things necessary for our bodies, so has He provided in the Church all things necessary for our souls.

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the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

AGAIN—EUREKA!

THE RIGHT man has been found to head up SPEAK! Soon after the Episcopal Book Club was founded in 1953, it was easily seen that there were other operations which also would be of service and lasting value to the Church (one was Operation Nutshell — *The Anglican Digest*, which was first published in 1958), but before they could become realities, sufficient space had to be found; moreover, it was concluded that a location with natural advan-

tages would not only be desirable, but might cost less to own and operate than something in or near even a medium-sized city.

A long search for the right spot led to a ranch atop Grindstone Mountain in the Ozarks near Eureka Springs, Arkansas, and in 1960 the EBC and TAD moved to what was immediately named Hillspeak. In three years the Episcopal Book Club (the legal title of the non-profit corporation) paid off the \$50,000

cost of the place (1,124 acres, three residences, an office building, a barn, several other structures, and a water works); since then, land holdings have been increased to 2,853 acres (with shore line on the 30,000-acre Beaver Lake) and residences upped to seven (the land and buildings represent an investment of some \$200,000) — all acquired to provide the right location and space for Operation Unlimited, or SPEAK — the Society for Promoting and Encouraging the Arts and Knowledge [that speak of the Church], from which Hillspeak derives its name.

The theory behind SPEAK is that not everybody will buy and read books, or perhaps even read a small magazine, about the Church, but most people are genuinely interested in and would generously support a stable operation designed specifically to serve the Church faithfully, wisely, and, it might be added, economically. Once, however, the location was found, a search had to be made for a competent man to get SPEAK going. After nine years of considering many men (an ambassador, a governor, a general, a financier, a corporation executive, and a bishop), the right man was found in Yazoo City, Mississippi — Mr. Harry Crawford Griffith.

Mr. Griffith came into the Church in 1960 — the same year that the EBC and TAD moved to Hillspeak. He was born in Memphis, Tennessee, is 35 years old, a lawyer by profession, and is married to the former Emily Howard Hall. He resigned from his position as Vice President of the Mississippi Chemical Corporation, with which firm he was associated for almost ten years, and moved to Hillspeak in time to enroll his three children (a boy and two girls) in school.

Mr. Griffith's name is known to Episcopal Book Club members as the man who selected and edited Father Andrew's writings to produce *A Gift of Light*, the Club's selection for the winter of 1967.



Harry C. Griffith, President of SPEAK

According to long-laid plans, the corporate name of Operation Unlimited is being changed from the Episcopal Book Club, Inc., to SPEAK, Inc. (people who have mentioned the EBC or TAD in their wills need not make any alterations), the selection of trustees will be completed, and, under the direction of Mr. Griffith as president, SPEAK will get under way. The Book Club and the Digest will continue to function as they have: they will, however, be operations of SPEAK and their directors will report to the president and trustees.

It will take some time, of course, to determine how SPEAK may reach everybody in the Church, but with the advice and counsel of the trustees and other conscientious Churchmen throughout the land, the president will undertake to expand the Society in the best form possible so that it may effectively serve the Church and gradually inaugurate and maintain the many projects that make up Operation Unlimited.

All friends of Hillspeak will be kept informed of the Society's plans and progress, but they may wish at this time to be assured that whatever SPEAK does will be done right (in the best way possible), that the faith of our rich inheritance will not be compromised, and that

the Society's only purpose is always to serve the Church. In the words of the Psalmist, we bid our many friends throughout the world to wish SPEAK and its president "good luck in the Name of the LORD."—From "Embertidings"

• • • •
EIGHT

THE stupendous achievement of sending men to the moon has excited the admiration of everybody. Whatever may be the arguments that the vast sums of money involved could have better been used on other projects more obviously related to man's well-being — a judgment which it is difficult to make without full knowledge of all the facts and their implications; the complexity of the operation and the perfection of its performance cannot but arouse the awe and wonder of the human spirit.

It is natural for man to want to know more and more about the nature of the universe in which he lives. Although it is vastly more complicated and costly, a journey into outer space is yet not in essence different from the voyages which the great mariners made in their tiny ships across the uncharted oceans, explorations of the polar wastes, or expeditions to the tops of mountains; in the same way the scientist in his labora-

tory is uncovering for us the structure of the material world around us. If in the face of the dangers which all those investigations are revealing, we are tempted to say, "So far and no further," we know in our hearts that it can never be so, for the quest in the heart of man cannot be stifled.

Indeed the Christian should not want it otherwise. For him each day justifies more and more the declaration of the Psalmist, "The heavens declare the glory of God, and the firmament sheweth his handiwork," and every discovery by man serves only to intensify his sense of reverence at God's handiwork and make it more understandable.

What is being revealed more than anything else is the great gulf between the technical capacity of man and his moral capacity. The achievement of the Apollo operations has been to point up man's inability to live at peace with his neighbor, his selfishness, his failure to curb the hatreds and the jealousies and fears which arise in his soul. If we were as good at curing the spiritual malaise of mankind as we are at sending men to the moon, the world would indeed be a happier place. Perhaps the scientific achievements of our day will make men realize the true nature of their

spiritual condition, and bring them to the one Person who can give health and sight to the spiritually sick and blind.—Taddled from the Bishop of Chester (England)



STEADFASTNESS

C. S. LEWIS quotes George MacDonald as suggesting that each of us should imagine himself as a house. You ask God in to help fix up the house the way He wants to. At first, He begins by doing the obvious: mending drains, cementing loose bricks, repairing the leaky roof — jobs you knew had to be done. Then, George MacDonald suggests, He begins doing a lot of things you had not planned on: putting new wings out here, running up a new tower over there, adding a courtyard. What's happening? You thought you were going to remain a little cottage, but He had other plans. He wants to make you into a castle and come and live within you Himself. What's more, if you really wish it, He will give you the gift of his Holy Spirit to help run the place!

Says C. S. Lewis, if we call in our Lord to take over, we had better mean it. "Give Him an inch, and He'll take an ell." —A parish bulletin



PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next four months, are all commended to the prayers of the faithful. (Remove the two pages and keep in Prayer Book.)

SEPTEMBER

- 8 *Robert Fisher Gibson, Jr.* (20th) X Bishop of Virginia
- 9 *William Fred Gates, Jr.* (3rd) Junior Suffragan of Tennessee
- 11 *Harold Cornelius Gosnell* (1st) IV Bishop of West Texas
- 15 *William Paul Barnds* (3rd) Junior Suffragan of Dallas
- 16 *David Shepherd Rose* (11th) Bishop Coadjutor of Southern Virginia
- Jackson Earle Gilliam* (1st) VI Bishop of Montana
- 18 *John Adams Pinckney* (6th) IV Bishop of Upper South Carolina
- Victor Manuel Rivera* (1st) II Bishop of San Joaquin
- 20 *Francis William Lickfield* (11th) V Bishop of Quincy
- 21 *Charles Avery Mason* (24th) III Bishop of Dallas
- Scott Field Bailey* (5th) Junior Suffragan of Texas
- 29 *Alfred Lothian Banyard* (24th) IX Bishop of New Jersey
- Matthew George Henry* (21st) III Bishop of Western North Carolina
- Gerald Francis Burrill* (19th) VIII Bishop of Chicago
- William S. Thomas, Jr.* (16th) Suffragan of Pittsburgh
- James Winchester Montgomery* (7th) Bishop Coadjutor of Chicago
- Chauncie Kilmer Myers* (5th) VI Bishop of California
- Robert Clafin Rusack* (5th) Suffragan of Los Angeles
- 30 *Archie Henry Crowley* (15th) Suffragan of Michigan

OCTOBER

- 1 *Iveson Batchelor Noland* (17th) VIII Bishop of Louisiana
- Albert Arthur Chambers* (7th) VII Bishop of Springfield
- George Rhys Selway* (5th) V Bishop of Northern Michigan
- 2 *Hunley Agee Elebash* (1st) Bishop Coadjutor of East Carolina
- 4 *Edward Hamilton West* (21st) V Bishop of Florida
- Frederick Barton Wolf* (1st) VII Bishop of Maine
- 5 *Thomas Henry Wright* (24th) IV Bishop of East Carolina
- Robert Raymond Brown* (14th) VI Bishop of Arkansas
- 13 *Dean Theodore Stevenson* (3rd) IV Bishop of Harrisburg
- 17 *Christoph Keller, Jr.* (2nd) Bishop Coadjutor of Arkansas
- 18 *John Elbridge Hines* (24th) XXII Presiding Bishop
- 19 *Dillard Houston Brown, Jr.* (8th) IX Bishop of Liberia
- 20 *Albert Rhett Stuart* (15th) VI Bishop of Georgia
- 21 *Robert Bruce Hall* (3rd) Bishop Coadjutor of Virginia

(Continued on following page)

- 24 William Robert Moody (24th) III Bishop of Lexington
27 Charles James Kinsolving, III (16th) II Bishop of New Mexico & S.W. Texas
Robert Lionne DeWitt (9th) XII Bishop of Pennsylvania
28 Horace William Baden Donegan (22nd) XII Bishop of New York
John Brooke Mosley (16th) Executive Council (Overseas)
John Maury Allin (8th) VI Bishop of Mississippi

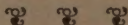
NOVEMBER

- 2 Winslow Robert Chilton Powell (18th) II Bishop of Oklahoma
11 Roger Wilson Blanchard (11th) V Bishop of Southern Ohio
14 Joseph Warren Hutchens (8th) Suffragan of Connecticut
15 William Henry Mead (1st) VII Bishop of Delaware
26 William Carl Frey (2nd) I Bishop of Guatemala
30 Edwin Burton Thayer (9th) VII Bishop of Colorado
Francisco Reus-Froylan (5th) V Bishop of Puerto Rico
Edward McNair (2nd) Suffragan of Northern California
David Keller Leighton (1st) Bishop Coadjutor of Maryland


DECEMBER

- 3 George Henry Quarterman (23rd) Bishop of Northwest Texas
4 Anson Phelps Stokes, Jr. (15th) XI Bishop of Massachusetts
Theodore Harper McCrea (7th) Senior Suffragan of Dallas
8 John Melville Burgess (7th) Bishop Coadjutor of Massachusetts
16 Charles Alfred Voegeli (26th) II Bishop of Haiti
20 James Loughlin Duncan (8th) Senior Suffragan of South Florida
21 William Loftin Hargrave (8th) Junior Suffragan of South Florida
George Alfred Taylor (3rd) VI Bishop of Easton
30 Edwin Lani Hanchett (2nd) Suffragan of Honolulu

O MOST merciful Father, we beseech thee to bless thy *servant*, N., and to send thy grace upon *him*, that *he* may faithfully and diligently execute the Office whereunto *he* was called and consecrated, to the edifying of thy Church, and to the honor, praise, and glory of thy holy Name; through Jesus Christ our Lord. *Amen.*



I ought not to accept the Church because its traditions lie at the root of Western culture, nor yet because a religious faith is necessary for the moral health of the individual; I must believe in [the Church] because Jesus Christ is the Son of God, and is for men the way, the truth and the life — and therefore I must not be discouraged from [practicing and teaching] the Faith by any faults and failings of the members of the Church or my own: for an act of Faith is directed not to the human element in the Church, but to the divine. The essential forms of the Church all bear witness to the Son, and are the means of His operation through the Spirit. The Church exists that He might reign.—A. G. Hebert



ACCORDING TO—

● The V Bishop of Georgia (d. 1957) before his retirement in 1954: There are hundreds of men in the Church who will make you a good bishop. After studying the matter for twenty-eight years, I should say that being a bishop does not require the highest grade of mentality, nor pulpit eloquence — in the long run, it is a distinct drawback. Dioceses are built up by slow, steady, plodding, and patient work, and there are no exceptions to that rule.

● The Vice-Chancellor [President] of the Church's University of the South, on the occasion of the dedication of a \$2-million science building built without government aid: Leaning on the government is very popular, and bureaucracy has to grow to handle that business. Taxes increase and leave individuals with less money for the support of private institutions. There is need for tax-supported education, but support implies control. There is also need for completely free universities, but they will not remain free unless their constituency understands that they will be expensive. Tax-supported colleges can have

as broad a curriculum, distinguished a faculty, high faculty salaries, and many Nobel Prize winners as any other college, but there are a few things which they cannot do: they can hardly expect to be selective, for they are obligated to accept the sons and daughters of taxpayers; they cannot be small, intimate, and personal, for they have to become enormous. You must expect campus unrest when students are merely holes in an IBM card. It would be tragic if there were no small schools. Many of the colleges which are connected with restrictive religious bodies have interfered with academic freedom, but there has been none of that here at Sewanee. If the Church believes that God is the source of whatever truth there is, it must be committed to a serious and unhampered search for truth.

● Eric Hoffer, syndicated newspaper columnist: The only defender of law enforcement at the 1968 Annual Convention of the American Bar Association was an Englishman, John Passmore Widgery, Lord Justice of the Court of Appeals in England. He pointed out that you

cannot establish an orderly society by curing social ills and by reforming institutions. How do lawyers and judges expect to keep the peace unless they have an efficient police force? The shock troops against crime are the police. "Anyone who thinks relief of poverty will bring a decrease in crime is in for some kind of disappointment," he said. The greatest part of England's slums were wiped out by the bombings of the last war and reforms of the welfare state have practically eliminated poverty, but, he added, there has been a steady increase in crime because societies throughout the western world have lost discipline.

● A parish priest: After seven years as an examining chaplain, I have found only two candidates who have had a semblance of adequate seminary training, and even they had little understanding of the Bible as a whole or as God's word. In this part of the country we are surrounded on one hand by biblical fundamentalists and on the other by liberalists who ignore the Bible, so for many people the real value of the Bible is lost. Biblical scholarship, as a key to understanding the word of God, is not to be found. Who is to blame, I don't know, but I suspect that the lack of interest in the Bible reflects the attitude of

the whole Church, at least of most of the clergymen whom I know. (In a group of priests, I quoted two lines from Donne's "Holy Sonnets" and was seriously complimented on my knowledge of the Scriptures. I was so astonished I could not reply.) In neither casual conversation nor formal meeting nor preaching have I found a priest (or bishop) who can move with ease in knowledge and understanding of the Bible. Small wonder then if our seminaries should fail to train their students in something that no longer seems to matter in the life of the Church. (When did you last hear a sermon really based on the Epistles, Gospels, and Lessons?) What shall we say to these things? In my parish we have a Bible Study Group (we've done four books already); few things in my ministry have given me such pleasure.

● *The Church Times* (London): The Dean of York has placed all Christian students of theology in his debt with a splendid volume, *A Dictionary of Christian Theology*, edited by Alan Richardson [The Westminster Press, Witherspoon Building, Philadelphia, Pennsylvania 19107; \$8.50], an ecumenical enterprise to which a large number of theologians of the various Churches (including

Rome) have contributed, none with more distinction than the editor himself (all the articles are signed). As a major co-operative effort in Christian scholarship, the work is certain to prove of practical value to all concerned. It is not the same field as that already covered in *The Oxford Dictionary of the Christian Church*, or the Dean's earlier volume, *The Theological Word Book of the Bible*, or John Macquarrie's more recent *A Dictionary of Christian Ethics*: the main thrust of the newest addition to such distinguished ranks, as the Dean explains, "is in the interlocking areas of theology and philosophy." Emphasis is laid throughout on the development of ideas in Christian thought rather than on historical events or biographical details: the main concern laid by the editor on the thirty-six contributors is to provide guidance (and it is sorely

needed) among the complexities of the theological issues which dominate the contemporary Christian scene.

● A parish priest: Praying for a continuance of God's gifts to us, as we have done today, may seem to some a delightfully antiquarian and irrelevant thing to do; perhaps we should be using techniques other than prayer, but it is our other techniques that have polluted and poisoned God's gifts of earth and air and water, and left us — and especially our children — more than ever in the need of prayer.

● A letter in *The Living Church*: How astonishing is relevance! We read of deans parachuting from a cathedral church tower or having to wrestle on the floor of the sanctuary with a cigar-smoking individual who had found the high altar an ideal place from which to observe or operate theatrical lights — of



This seems a cheerful world, Donatus, when I view it from this fair garden, under the shadow of these vines, but if I climbed some great mountain, and looked down over the wide lands, you know very well what I would see: brigands on the high roads, pirates on the seas, in the amphitheatres men murdered to please the applauding crowds, under all roofs misery and selfishness. It is really a bad world, Donatus, an incredibly bad world, yet, in the midst of it I have found a quiet and holy people: they have discovered a joy which is a thousand times better than any pleasures of this sinful life; they are despised and persecuted, but they care not; they have overcome the world; they are the Christians, and I am one of them.—St. Cyprian, (d. 258) writing from Carthage, North Africa

people frugging in church aisles — of barefooted, blindfolded “penitents” crawling over bread crumbs to a rest room where their sins were symbolically flushed down the toilet drain. One must conclude that the Ten Commandments have climbed back up the mountain while those priests of the new breed who “make like” teen-agers, and those of the old breed who “make like” the new breed — lead their congregations in liturgical prancing before a psychedelic calf.

● A laywoman: I am happy to say that we have a holy priest who ministers to a flock of about 300. He does counseling with many who are not in the Church and lives a shining life of what he preaches. His main motto seems to be that “Christianity is Fun,” which many outsiders don’t always see. He has two Eucharists on Sundays, and one on every Holy Day; he often returns from his vacation early to provide those services for his people. He has trained several layreaders, who read Evening Prayer daily. He teaches that our joy from Christianity comes from worship. Thank God we have such a truly Christian priest.

● A college chaplain: I’m really worried about the future of the Church: we have too many priests and bishops who are not

sound in the Faith and all too prone to follow any cause, no matter how stupid or insupportable. Much of the trouble can be traced to our seminaries where the wrong teaching is given and where some of the professors not only themselves follow but also try to persuade their students to run after “causes.”

● A TAD reader: Some day, when the Bishop comes to confirm, I’d like to read in our parish bulletin that the reception afterwards was held to honor the confirmands — not the Bishop and his wife. The Bishop comes year after year, but the confirmands are each time different, and the honor should be given them.

● A TAD reader: *The New York Times* reported that Msgr. Ronald Knox once for a bet induced a newspaper to print the following as a classified ad: “An Anglican curate, in want of a second-hand portable font, would exchange for the same a picture (in frame) of the Bishop-elect of Vermont.”

● An editorial in a diocesan publication: If our bishops continue to allow maverick brother bishops and priests to go undisciplined, if they continue to “turn a deaf ear” to blatant defiances of the Constitution and Canons, not to mention the doctrine, discipline and worship

of the Church, they are courting further schism in the Body of Christ.

● A priest on the faculty of a diocesan seminary: It was my assignment to raise the academic level of the priesthood here. We probably shan't have any ordinations for four or five years, because I shall not recommend anybody until I am satisfied that he has not only received the best academic training possible, but also proved, by developing a good prayer life, that he wants to be a friend of God. Some of the lads will perhaps fall by the wayside, but better now than after ordination; we have too many priests who have had to be suspended for bad performances. I think it is just as important to keep some men out of the priesthood as it is to bring men in.

● A Churchman of Province III: It is a pity that so many of our deacons, priests, and bishops apparently make their commitment to the Church only to disregard it later as irrelevant in today's society. I still believe commitment means commitment and it should be respected and stuck to. We hear so much now about the Church failing society, but really is it not society that is failing the Church? We are told that the Church has to change to meet the demands of society, but should not so-

ciety change to meet the demands of the Church? Too many now believe that human welfare is more important than man's soul, and that to share in the nation's wealth is more important than life after death. When did Christ tell us to yearn for wealth? When did He teach us to rebel against the government? When did He instruct people to use violence? Nothing of the sort can be found in Holy Scripture. I am, however, able to find that Christ taught us not to seek after material things. I can find where Christ said that I must love God first and that because of that love, I will love my neighbor, man, as myself. To teach, as many are now doing, that we should love man first, is foreign to the Christian Gospel, and something not to be found in the Bible. My copy of the Holy Bible says that Christ taught us to be interested first in righteousness and the kingdom of heaven. If my copy is the wrong one, which one are our "teachers" using?

● A parish priest: As a citizen of this country and as a priest of this Church, I have a right to speak on issues concerning my country and my Church. I have certain convictions about both, and I do not see that because they are contrary to popular trends, they are necessarily invalid. I am admittedly a con-

servative on some issues and I am not at all embarrassed to say so. There are intrinsic goods in the historical Church which I believe to be essential to her life and purpose. Her doctrines, disciplines, and worship have served her well throughout centuries of fickleness and chaos. I do not believe that her future will be enhanced by change for change's sake; nor by misrepresenting her nature nor ridiculing her past. I believe that the Church is in the world to change the world, not *vice versa*, and that her truths and the supporting faithfulness of her people are designed to bend man to God, not God to man.

● A parish priest: Many people are prognosticating the demise of the Christian Church; if they are right, it is only because the Church has given first-rate loyalty to third-rate causes.

● A Texas layman: I have no answers [to the ecclesiastical problems of the day]. I know only that I admire a real Christian — the quiet man who does not inflame others, who goes about the daily task of making a living for his family, gives to

Church and charity with no accounting asked, looks upon God's world as wonderful and beautiful, helps with a smile, a kind word, or a turn with his hands or presence, does not fret about the Virgin Birth or varying patterns of liturgy, who worries and suffers when his time comes, loves a woman because they were joined by God, and who knows that everything he does is according to a master plan — and who takes time to publish a thing called TAD.

● A parish bulletin: it has been stated with some justification that much of the confusion about Christianity, all the way from vagueness and fuzziness to outright unbelief and denial, comes not from the great and informed minds (professional theologians, scientists, critics, etc.), but from (1) clergymen who never really learned what the Faith is and who therefore can hardly be expected to express it intelligently to others, and from (2) laypeople in much the same condition, all nice people, to be sure, but who contend that everybody is a competent theologian

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I believe men are instinctively aware that they are meant to belong to a society greater than themselves, and one that claims their first loyalty. Sometimes men tend to identify that society with their nation, or their race, or their economic class, and consequently bring about many of the horrors of our century. To substitute any human society, or organization, or state for God's Church means inevitably to lose God Himself.—A parish priest

and that what one believes doesn't much matter anyway.

● A college professor: One of the most salutary (in the literal sense) thoughts that you encounter when you either become blind or are directly faced by the possibility (and can have some foretaste of it), is that you cannot be blind alone; the significance of which is clearer when you have had ordinary eyesight and it has disappeared or is disappearing. There has been another remarkable experience. While I can still see to a limited extent, I have been going over my courses and the lecture notes, and have been able to devise significant improvements in both structure and contents. Two of my graduate courses will be immensely better, and I have a new plan for a third. One could say, of course, that with 35 years' experience as a scholar I have acquired the sort of knack that a master carpenter might get in the same length of time, but I prefer to think that "without me you can do nothing."

● The Bishop of Ballarat (Australia): Grahamism at the time of the Reformation was known as Anabaptism . . . The Anabaptists were an archaic and subversive force both in Church and State and were repudiated, not only by the Catholic Church but by the Lutherans and Cal-

vinists as well. Grahamism, or Anabaptism, is a purely individualistic religion, rejecting the solidarity of the Christian faith and maintaining that the only spiritual reality in Christianity is the relation of the individual soul to God. It is that kind of religion, destructive of all order in the Church, and contemptuous of its discipline and traditional standards of belief and worship, which is typified by Grahamism . . . Nowhere is its blind irrationalism seen more clearly than in what is called the "fundamentalism" with which Graham presents the Bible as the infallible word of God. He regards it with an almost idolatrous veneration, blandly ignoring the centuries of research by saintly scholars into the origins of the Bible and the significance of its teaching. The kind of religion preached by him gives rise to an intolerant and ignorant rejection of the truths on which the Catholic Church in general, and the Anglican Church in particular, is based.

● The Bishop of Coventry: I have little use for people who say that prayer should be confined exclusively to action at work or in leisure, for they do not know what they are talking about; they are going against the whole teaching and practice of long centuries of experts in spiritual life, who have

made it abundantly clear that if we are going to commune with God throughout the day, we must set aside half an hour or so each morning and unhurried time at night to be with God, looking up at Him with love and adoration, waiting upon Him in silence, listening to what He would say to us, and then looking at ourselves with all our imperfections in the light of His perfection, and only then at the world around us, seeking His guidance for all that we shall say and do in that world and for the problems of the world of tomorrow.

● A California Churchman: My neighbor, who had just returned from a walk by the neighborhood Roman Catholic church, said that hippies were outside making obscene remarks about the women as they came from Mass. I walked down to the mailbox, and half a dozen surrounded me and said that they were hungry. I told them to "do their thing" and that I, too, was free to do the same. Either they could go home and apologize to their families, go to work, or starve; I had no intention of subsidizing them. I purposely mentioned "work", because it is a four-letter dirty

word in the dictionary of the hippies. Just how our priests justify them must be an aberration. God never intended that one part of society should prey upon another segment.

Glorifying the sordid! A gutter is a gutter, is a gutter (to quote Gertrude Stein) and all a gutter's function is, is to collect filth and the leavings of those who walk above it: it receives all the garbage and trash, and what can be lower than that? What, then, can anybody gain by lying in the gutter alongside a fellow-gutterite? Just how do our young priests have the idea that it is the thing to do? Their mission is to uplift and point the way.

● A parish priest: As I look back over the changes in my preaching in the last few years, I see myself moving from a motivation of fear or reward to proclaiming a fellowship which changes everything. Fear has its place and so does hope of reward, and the man who throws himself athwart the will of God need not be surprised at an unpleasant result, but I want us to walk in the Presence of God, so touched by His power and love that our lives reflect the glory which is given in Christ Jesus.



There is little good in filling churches with people who go out just exactly the same as they come in: the call of the Church is not to fill churches but to fill heaven.—Father Andrew

SELL OUT?

RECENT events have raised the question whether the Episcopal Church (and beyond that the Anglican Communion) stands for anything. Among those events are the General Convention at Seattle and the conferences at Uppsala and Lambeth. Formerly, it was necessary to believe something in order to be an Episcopalian; now one can deny the most fundamental doctrines of the Christian religion and still be enrolled among the chief pastors and teachers of the Faith. Until recently Anglican Churches were supposed to teach the Old and New Testaments, as interpreted by the Church, and particularly "the Catholic Fathers and ancient bishops," but I do not believe that they were even mentioned at Seattle or Lambeth. In time past, the Church was supposed to stand for revealed truth: it was believed that God had revealed Himself in Christ as nowhere else, and it was believed that through the Holy Spirit, given by the Father in Christ, the Church would maintain that revelation to the end of time. Now it is agreed both by the ultra-conservatives and by the ultra-liberals (if they are not

secularists) that such revelation has no bearing on the social situation; the ultra-conservatives, because they do not see that the Faith has dynamic social consequences; the ultra-liberals, because they do not believe the Faith or deny that it is at all relevant to the social situation.

The Anglican Communion has insisted — so far as it has insisted on anything — on apostolic succession (in some sense) in its union negotiations. The notion that all we need be concerned with is apostolic descent (in some sense) and not apostolic faith or apostolic life, may fit in very well with the demands of the 18th century, or of the 20th, but it has no respectable ancestry among the Fathers (to whom the Anglican Churches used to appeal when they had a definite faith), or even in Anglicanism itself. Apart from the "tradition" of God's revelation and the Apostolic Faith, is there any coercive reason for having bishops?

At Seattle and Lambeth the effort was made to blur the line between unhesitating affirmation of revealed truth and what all who bear the name of Christian assert. At Lambeth it was made clear in many ways, not

least in the resolutions affecting intercommunion. The Anglican Communion no longer insists on apostolicity or the apostolic succession as a preliminary to priesthood and a Eucharist at which loyal Anglicans can participate, even to the receiving of Christ's Body and Blood.

The virtual abandonment of revealed truth by the Episcopal Church and the Anglican Communion — or at least by their episcopate taken as a whole — is reflected in the moral vacuum which we largely find in matters affecting the sixth and seventh commandments and their positive counterparts. The denial of the Virgin Birth and of other articles of faith finds its logical consequence in the failure to condemn adultery and homosexuality — in fact, the condoning of them and other vicious acts, if only "love" can be found somewhere — a love which is a caricature of "love" as used by the New Testament and by our Lord Himself — a love which is more reminiscent of pagan *eros* than of Christian *agape*.

In the words of the late G. K. Chesterton, "Trees have no dogma. Turnips are singularly broadminded." Is it not that type of religion — and the morality or immorality which it naturally engenders — that we are approaching? Have not

Seattle and Lambeth set the seal of our episcopate — perhaps of our Church — upon it?

Dr. Hans Kung, a pronounced ecumenist, has said, "We must reject unity at any price. A Church which abandons the truth abandons itself." Are not those words of particular significance for Anglicans, and especially for our bishops? One can imagine a sincere seeker for "the truth as it is in Jesus" being attracted to the Orthodox Church or the Roman Catholic or perhaps some others, but after Seattle and Lambeth it is difficult to imagine him wasting much time on the Episcopal Church or the Anglican Communion in general.—From an article in *The Living Church*



REUNION

FROM 1874 until 1905, the Church in Canada was blessed with a bishop of singular stamina, will, and devotion: William Carpenter Bompas (the name Bompas is French in origin) was born in England in 1834, one of eight children of a serjeant-at-law (said to be the original of Dickens' "Mr. J. Serjeant Buzfuz"); he leisurely studied for Holy Orders and was made a priest in 1865 by Robert Machray, who the day before had been consecrated Bishop of Rupert's Land. That

same year the Church Missionary Society sent young Bompas to relieve a priest who had collapsed at Fort Yukon. After a journey of 177 days he reached Fort Simpson on the Mackenzie River on Christmas morning; he got to Fort Yukon four years afterwards. Thenceforth his life was a careless round of journeys from station to station; and, except for a trip to Lambeth for his consecration in 1874 and four days later his marriage, he remained continuously in his million square miles of Canadian territory, and most of the time with Indians and Eskimos; in fact, "he was seldom if ever seen at Synods". He was consecrated I Bishop of Athabasca, became I Bishop of Mackenzie River (the northern portion of Manitoba), and, when that diocese was divided, I Bishop of Selkirk (subsequently called Yukon, and famous for the discovery of gold on the Klondike). One year Bishop Bompas had to go to Winnipeg, Manitoba, to see his old friend and ecclesiastical superior, Robert Machray, Archbishop of Rupert's Land and Canada's first primate. He made the long trip, possibly 2,000 miles, by hitching rides and crossing the Rockies on foot; when he arrived at the Archbishop's house, his clothes were shabby, he had a long beard, and he carried in

an old carpet bag his other shirt and toothbrush. The person who opened the door told him to go around to the back door where he would be given a meal. Out of curiosity, the Archbishop went into the kitchen to see who the tramp was — and found there his long-awaited guest and old friend, Bishop Bompas.—A parish bulletin



BARRIER

BY ITS very nature the Holy Eucharist raises questions of ministerial order which some religious bodies are not prepared to accept. The Holy Eucharist should never be celebrated merely as a gesture of goodwill, because continued separation after the Eucharist is a contradiction of the meaning of the Eucharist far deeper than if we mutually agree to abstain until we can resolve our profound and historic differences: the question is how to overcome them. The pain of separation is particularly evident at the Eucharist, but it is one which we cannot avoid, ignore, smooth over, or forget. In the Report of the Archbishops' Commission, "Intercommunion Today," it is pointed out that "an indiscriminate Eucharistic fellowship into which no exercise of discipline entered would be objectionable on every ground." —From "The Priestly Life"

FATHERS IN GOD

BISHOPS do not constitute the Church or form a separate cast: they represent the whole Catholic Church to their dioceses, and their dioceses to the wider Church; their position is central, rather than hierarchical; their authority can neither be despotic nor absolute, because they submit themselves to constitutional restraints; their authority is pastoral rather than sacerdotal, moral rather than legal: they are fathers in God not fathers in law.—Bishop of North Queensland (Australia)



LOVER

FOR thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm? For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth. But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend. For thou lovest all the things that are, and abhorrest nothing which thou has made: for never wouldest thou have made any thing, if thou hadst hated it. And how could anything have endured, if it had not been thy will? or been preserved, if not called by thee? But thou sparest

all: for they are thine, O Lord, thou lover of souls. For thine incorruptible Spirit is in all things. Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.—*The Wisdom of Solomon* (Apocrypha) 11:21-12:2



MESSAGE

A CONTEMPORARY prophet tells us over and over that "The medium is the message"—that form shapes content. Whether or not that formula is universally applicable, it certainly is true of our Lord. He never wrote anything. He made His impact solely because of what He was. Men were won to Him and converted to the truth of His message because they were forced to it by His life, death, and resurrection. Because of what He was, they came to ask who He was. The Gospels were not written to convert: they were written by converted people for other converted people to know more. The new life our Lord's followers had experienced was spread in the only way that conversion ever takes place — by converted persons. That the medium is the message is an old truth. We are the medium. What is our message?—A parish bulletin

THANKS

I GIVE humble and hearty thanks for the safe return of this book that has endured the perils of my friend's bookshelf and the bookshelves of my friend's friends and now returns to me in reasonably good condition.

I give thanks that my friend did not give this book to his infant child as a plaything, use it as an ashtray, or allow his mastiff to tee the upon it.

When I lent the book, I counted it lost and was resigned to the bitterness of the long parting: I never thought to look upon its pages again but now my book has come back to me. I rejoice and am exceedingly glad. Set it on the shelf of honor, for this book was lent and returned again.

Presently, therefore, I myself may return some of the books that I have borrowed.—Christopher Morley

LOYALTY

I MAY not always agree with what old PECUSA does, but I am still Catholic enough to obey my bishop and Church. If I disagree with something, I should not run to such-and-such group and cause more dissent: more important, by my life and work as a priest, I should show and teach what the Catholic faith is ("Seek ye first the Kingdom"). There are lots of good Catholic people who worship and have a "right belief" and who are out there on those picket lines, and there are lots of people who have mistakenly taken social activism as the Gospel in its entirety — an idea they got by not being taught what indeed the Gospel really is. The Church's job is (A) to teach and implement the Good News (salvation), and (B) to worship God in thanksgiving for it; all else is incidental.—From a priest's letter.

A Prayer for Enemies

O GOD, who hast taught us by thy Son to love our enemies and to pray for them: grant them such knowledge of Thee, that no sin of ours may hide Thy presence from them; and grant us so to love Thee that we may forgive them and seek Thy justice only; through the same Thy Son Jesus Christ our Lord. *Amen.*

Composed during World War II by the Rev'd Charles Fielding, Professor of Moral Theology and Director of Field Work at Trinity College, Toronto.

WE RECOMMEND

◆ For edification, enlightenment, and just plain enjoyable reading: Roland H. Bainton's *Erasmus of Christendom*; Charles Scribner's Sons, 597 Fifth Ave., New York City, 10017, 1969, hardbound, \$6.95. The author, perhaps best known for his biography of Martin Luther, *Here I Stand*, is the Titus Street Professor Emeritus of Ecclesiastical History in Yale University, and a Congregational minister; he brings to the portrayal of the sixteenth-century humanist, Erasmus of Rotterdam, a happy combination of thorough research and good craftsmanship. The man Erasmus comes alive in the pages; the emphasis, however, is on the scope of thought of the urbane and erudite scholar who in a time of turbulence (in many ways like the modern scene) stood for moderation of thought and behavior, treasured the ancient wisdom of the Church, and preached a Christianity of the inward spirit. Of particular interest to Anglicans is an understanding, brought out in these pages, of the influence Erasmus exerted on the minds of contemporary Churchmen in

England during that critical period of development. *Time* said, "He had pronounced his century 'the worst since Christ,' and certainly, for a man of tolerance and moderation, it was. He was a man who preached reason and discussion in a torn world that preferred angry deeds. More than a rationalist, Erasmus was something of a prophet: many of the changes he wished to see in the Church were adopted not merely by the Reformers but ultimately by Rome as well, and his understanding of what it means to be a Christian is still valid. Like modern liberals caught between revolution and reaction, says Bainton, Erasmus had tried to bring about change without the 'grave tumult' he feared, and was 'caught between the upper and nether millstone, and ground not to flour but to dust.' It was a bitter ending. As the great humanist died, even his last words — 'Dear God' — seemed not so much a prayer as an anguished comment on his times."

◆ As a plain-spoken, practical guide to those who wish to help a priest in the throes of alco-

holism or on the "road back": A twelve-page booklet, "The Alcoholic in Your Pulpit," by the Rev'd William B. Van Wyck (who has himself overcome a personal drinking problem, and speaks out of his own experience), available from the Recovered Alcoholic Clergy Association (RACA), POB 27392, San Francisco, Calif. 94127. There is no charge for the brochure, but the work of the recently-formed association is supported by voluntary gifts (tax-deductible). Its purpose is to provide mutual self-help, fellowship, and pastoral concern for priests — and bishops — known to be in trouble with alcohol.

♦ As a must for liturgical buffs and students: *A History of Anglican Liturgy*, by G. J. Cuming, and published at \$12.50 by St. Martin's Press, 175 Fifth Avenue, New York 10010 (elsewhere in the world by Macmillan). The purpose of the book is to make it easy for one to pursue his own investigations, and since the Standing Liturgical Commission has asked for opinions concerning the Trial Liturgy, one should wish to be properly prepared before voicing his feelings in the matter: In the current rush to "meet challenges" and make changes, the experience of worshipping Anglicans of earlier

days must not be discounted. The rectory-born author became interested in the liturgy of the Church when he was Vice-Principal of St. John's College, Durham; he is a parish priest, Canon of Leicester, and a member of the Church of England Liturgical Commission.

♦ To Bible Study Groups (they are increasing, happily): *Prophetic Voices of the Bible*, by Hagen Staack; The World Publishing Company, 2231 West 110th Street, Cleveland, Ohio 44102: cloth, \$3.95; paper \$1.50. The work is not a line-by-line commentary; it is at first an introduction and at last a review of the place and work of the men who were called to speak in the name of the Lord to the people of the Lord, and that included Kings: Samuel gave Saul a rough time, and Nathan the same for David. (Can you imagine the same sort of thing happening today in one of the White House services?) The book is easy to read, chatty in style, and effective in purpose. The author is Professor of Religion at Muhlenberg College; his appearances on NBC's "Frontiers of Faith" caused *Time* magazine to label him "the biggest star in the field of religious broadcasting."

♦ That all Churchwomen take a good look at the "United Thank Offering Grants 1968",

a folder distributed by the Executive Council: it will help to prepare them for 1970 Houston Triennial proposals.

♦ To old friends and alumni of Kenyon College: Louise G. Adams' *Harcourt Parish, 1827-1967*, available in paperback (\$4.37 by mail) from the author (Colwill Road) or the Kenyon College Bookstore (both Gambier, Ohio 43022). The author, herself long a local figure (many college students and all Bexley Hall men will remember her), spent about ten years digging up and verifying the information contained in her 168-page book. Years ago Gambier had not only a college and a seminary (since booted out to Rochester, New York), but a military academy and a school for girls; Philander Chase, I Bishop of Ohio and founder of Kenyon College, reported in 1827, "We have instituted a parish on our college grounds by the name of Harcourt Parish, out of respect to

a distinguished friend of ours in Ireland, the Reverend Sir Harcourt Lees," who had contributed funds for the College. Members of Harcourt Parish actually have no church of their own, but use the College's chapel, the Church of the Holy Spirit. The town and gown arrangement was never a really happy one; even the second-to-the-latest president (not in the Church at the time) appointed a chaplain without consulting the parish vestrymen (they later elected him to the rectorship). Despite the unusual situation and College neglect, the faith was kept by the townsfolk — and that is what Miss Adams writes about. Readers will find mention and pictures of the old-timers, as well as a description of the texts which illuminated the walls of the chapel, and which countless students will recall from having long stared at them. From the text, "the fruit of the spirit is love, joy, etc.," the words LONG SUFFER-



Do not look forward in fear to the changes of life; rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them. He has kept you hitherto and He will lead you safely through all things; and when you cannot stand it, He will bear you in His arms. Do not fear what may happen tomorrow; the same everlasting Father who cares for you today will take care of you then and every day. He will either shield you from suffering, or will give you unfailing strength to bear it. Be at peace and put aside all anxious thoughts and imaginations.—Francis de Sales (1567-1622)

ING appeared above the nave door through which newly married couples went out of the church. If you attended Bexley Hall or Kenyon College, you'll want and treasure the book. There'll probably never be another like it.

♦ To anybody who has even the least bit of interest in calligraphy: *The Art of Written Forms*, by Donald M. Anderson, and published at \$10.95 by Holt, Rinehart and Winston, 383 Madison Avenue, New York City 10017. It is a big book, beautifully done, and packed with illustrations; the text is readable, and the subject matter, both in theory and practice, is covered from A to Z. The author is Professor of Art in the University of Wisconsin and knows his stuff.

♦ To everybody who likes the writings of the late Dorothy L. Sayers as much as we do: *Christian Letters to a Post-Christian World*, edited and introduced by Roderick Jellema (he did the work as part of a research grant from the University of Maryland, where he teaches modern poetry and literature); William B. Eerdmans Publishing Company, 225 Jefferson, S. E., Grand Rapids, Mich. 49502, paperback, 236 pages, \$3.95. Mr. Jellema has gathered together rather large portions of Miss Sayers' essays to demon-

strate the fullness and unity of her work, or, as he expresses it in his introduction, her "theological nitty-gritty." Selections range from the delightful nonsense of her "Calendar of Unholy Dead-Letter Days" to generous portions of her always great *Creed or Chaos?*, in which Miss Sayers served the Church with unequaled distinction. Anything by Miss Sayers is always good — but pray God to raise up others of her kind, male or female, especially now when so many of the Church's spokesmen are blowing uncertain trumpets or just blowing or not blowing at all.

♦ A good buy: *Bible for Children: With Songs and Plays, Volume II: New Testament*, by J. L. Klink; published at \$4.95 (hardbound) by the Westminster Press, Witherspoon Building, Philadelphia 19107. The 300 pages abound with illustrations, but most of the songs are of Dutch origin and use; both the author and artists live in Holland. The book is a large one (320 pages; printed in England) and would make an ideal gift to a family with children.

♦ To parents unable to decide which private school their children should attend: Write to Bunting and Lyon's Independent School Admissions Advisory Center (ISAAC), 238

If you have already
mailed your TADollar
for 1969, don't think
that you have to send
another one now.

Although *The Anglican Digest* welcomes all the extra dollars it can get, it anticipates (hopes for) only one dollar a year (on a birthday) from somebody at a third of its addresses; if, however, your birthday comes in September or one of the remaining months of 1969, your TADollar would be welcome on that joyous occasion — provided, of course, you did not “jump the gun” and mail it ahead of time. In any case,

best wishes for a
HAPPY BIRTHDAY

North Main Street, Wallingford, Connecticut 06492, and ask for information about the help offered. For a modest fee, the Center will size up a child, be he outstanding, average, troubled, or what, and recommend the most suitable schools. Failing that, order from the same people a copy of the latest edition of *Private Independent Schools*, a large volume of 655 pages (\$15 postpaid in the United States), in which just about all schools in the U.S.A. are listed by states and varying-ly described; you have to hunt, though, for Church schools. Either ISAAC or the book would be a good investment.

♦ Writing to Mrs. Frank B. Varga, 1010 Washington Plaza, Pittsburgh, Pennsylvania 15219, and asking for information about sending sound theological books to the library of the Church's new theological seminary in Brazil. The Church Periodical Club in the III Province has taken upon itself the wholesome project of rounding up books needed for the education of priests for the three dioceses which were recently set apart to form the Episcopal Church of Brazil. A brief note to Mrs. Varga will bring a list of the 800 most wanted titles; if you have no books, you might send her a check — cash for books is always welcomed by

any good library, especially now when so much of the Church's official funds seem to be directed elsewhere. The projects of the good women of the C.P.C. deserve all the help they can get.

♦ *Sex is Dead and Other Post-mortems*, in which the Rev'd Earl Brill has collected some articles he has written for one purpose or another and made a pleasant little book of them. The author has fun but he is basically serious; several of his pieces fire good sense right into the bullseye — particularly the one called "Where is the action, anyway?" which urges would-be "leaders" in the Church to play that most difficult instrument, the second fiddle. (Published by the Seabury Press, 815 Second Avenue, New York City 10017; \$3.50.)

♦ A round of applause for the new Dean of the Episcopal Seminary of the Caribbean, the Very Rev'd William Paul Haugaard, because of his excellent work, *Elizabeth and the English Reformation: The Struggle for a Stable Settlement of Religion* (Cambridge University Press, 32 East 57th Street, New York City 10022; \$12.50), and to the institutions and foundations (the Episcopal Church Foundation, among them) which made the enormous amount of research and resulting work possible. Interesting, complex, and

fearful things happened in good Queen Bess' time, and few historians have had the patience or the skill to figure out what really did happen — and tell about it in an interesting, understandable, and conclusive manner. The Haugaard book can be catalogued with that delightful few, and the Churches of the Anglican Communion may justly clap their hands louder than anybody, and so emphasize the fact that the Church of England, with considerable credit to Queen Elizabeth I, escaped the demolishing ax that Puritans and other reformers sought so desperately to wield. Dean Haugaard concludes: "The future Church of England turned out to be in the design of Queen Elizabeth rather than in that pattern which the militant reformers proposed . . . if the leaders of the sixteenth century were to be arranged according to their influence on the eventual character of Anglicanism, the first rank would include only two figures: the martyred cleric, Thomas Cranmer, and the royal laywoman, Elizabeth Tudor." So it was that the renowned historian, A. L. Rowse, could say, "By the end of the reign several generations had been brought up in [the Prayer Book's] formularies, had found consolation in its rites and services as their fa-

thers had done in those of the old religion before them: to them it was the Catholic Church; the language, the very rhythms of the Prayer Book services had become a habit, had entered deeply into the subconscious life of the people." All of that may seem "out" nowadays, but history may never be ignored without serious consequences, including the failure to know and teach the nature of the Church and the attempt to class the Church as an organization of human hands. Man did not make the Church, nor can he unmake it. Elizabeth I knew that and, thanks be to God, acted accordingly. She was not, however, without her own likes and dislikes: for example, she "unquestionably would have preferred a celibate clergy." Perhaps she acquired that feeling

from her father who, when continental influences reached England and members of the clergy wanted to take wives (celibacy was not enforced in the Western Church until the twelfth century), put his foot down and said that they would marry too quickly and over-populate the land. To this day there is no official place for the wife of the Primate of All England, the Archbishop of Canterbury. When Elizabeth left Lambeth Palace after an entertainment, she said, according to John Harrington, "And you . . . *Madam* I may not call you, and *Mistris* I am ashamed to call you, so I do not know what to call you, but yet do I thank you." [Sir John Harrington was the Queen's godson, and is credited with having invented and given his Christian name to the water

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closet; which, for the lack of piped-in water, did not go over very well and had to be discovered at a later time.] History is never dull; historians often are, but not so when William Paul Haugaard is the teacher.

♦ To anybody who appreciates the English language and is interested in how great men have used it, *The Letters of King Henry VIII*, edited by M. St. Clare Byrne in 1936 and recently brought out in this country by Funk & Wagnalls, 380 Madison Avenue, New York City 10017 (in England, Cassell & Co., Ltd.); \$7.95, 480 pages. It is hard for us in these rush-and-get-it-over-with days to remember that there was a time when letter writing was a studied art and the invaluable handmaiden of emperors and kings, prelates and princes; Henry VIII was an expert, and gave day-by-day personal attention to the letters that went out over his bold signature. The letters (125 of more than a thousand) reveal the personality of the real Henry, who is "not the popular Bluebeard, whose tendencies to matrimony have been greatly exaggerated; nor yet the bullying tyrant who muddled through, somehow, because he had the luck to secure clever ministers; but the King who has been described by his finest biographer [A. F. Pol-

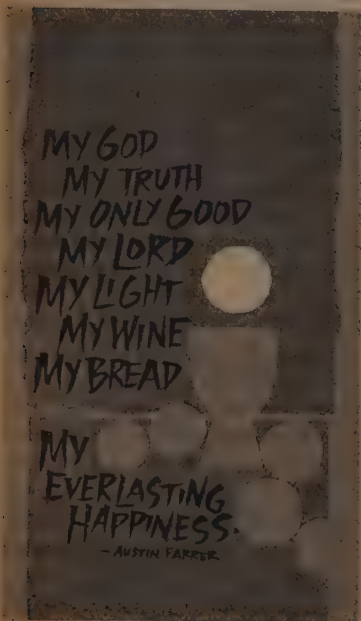
lard] as 'the most remarkable man who ever sat on the English throne.' " It is downright thrilling to read aloud some of Henry's letters — and alarming, while holding his nicely turned phrases, to think of what today passes for literature. The editor (one of England's distinguished writers and lecturers, and a friend of the late Dorothy L. Sayers) of *The Letters* has caught the hang of Henry's own style, and, happily, conveys much of it by her own introduction and commentary. She also knows her history — something that cannot be said of breezy writers of modern-day text books: "It is not necessary to labour the point that the 'reformation' carried out by Henry was political and not theological, both in origin and scope. His measure of reform attacked both the privileges and the property of the Church, but not its doctrine. To the end of his days Henry remained the 'Defender of the Faith'. Time and again he asserted his unwavering adherence to the Catholic faith [and] neither accepted nor tolerated the thought and doctrine of the reformers. Their opinions were heresy. Beyond the rejection of papal authority, the demand for reform of the clergy, a dislike of superstition, and a desire to have an English Bible, King and Reformers had noth-

ing in common, and the country, as a whole, was as conservative as its King." In the same series: *The Letters of King Charles I*, \$6.95; *The Letters of Queen Elizabeth I*, \$6.95, with other titles to come.

◆ *The Volunteer Chorister*, by Ernest B. Buchi, published by J. Fischer & Bro., Glen Rock, New Jersey 07452; \$1.00. Mr. Buchi, of St. John's Church,

Birmingham, in the Diocese of Alabama, has been an organist and choir director for over forty years and has come up with a study outline of the basic principles of proper singing with illustrative exercises — 24 pages of sane and simple advice for anybody who sings in a church choir, including the old pros who have forgotten their early training or who had none to start with. Come to think of it, the Buchi booklet ought to be in the hands of every seminarian, who should learn not so much how to sing himself, (not always wise) but how to tell bad singing when he hears it — and so spare his future congregations unnecessary agony.

◆ To anybody who likes good writing and biographies of worthwhile people: *Edgar Gardner Murphy: Gentle Progressive*, by Hugh C. Bailey; University of Miami Press, POB 9088, Coral Gables, Florida 33124; \$8.50. Murphy was born in Fort Smith, Arkansas, was educated at the University of the South and the General Theological Seminary (New York City), ordained priest by the Missionary Bishop of West Texas, deposed (at his own insistence) by the Bishop of Alabama so that he "could work more effectively for Christian ideals outside the priesthood" — and that he did — for



The EBC's autumn bookmark (reduced in size): red and yellow on white stock. Rate: 35c for a packet of 25, or \$1.00 for three packets. Postage not charged if payment accompanies an order. Be sure to specify autumn one.

racial and educational equality (long before Supreme Court decision of 1954), against child labor, against poverty (both white and black), against lynchings, but all the while with gentleness, Christian charity, and a great and undying love of the Church. He was in all respects "a good man". After his death, his wife recalled their wedding and said, "I wish I had been then as good a lover as I am now. I had to learn so much from him. I still have to." His life-long friends had a similar respect and affection for him; said one assessor: "He became a leader not merely of Southern liberalism but of national progress in social welfare and in education [despite illness sufficiently severe to incapacitate many men]. No man in this generation [Murphy died in 1913] has succeeded so well in interpreting the South to the rest of the country . . . Every child that is delivered by law from the oppressive toil of the factory owes a debt to Edgar Gardner Murphy. Every coun-

try school, especially in the South, that finds its resources enlarged will be in part under obligation [to him]. Every movement in the approach toward a better understanding of the race problem in the South will feel in some degree the influence of [his] spirit. He is one of those who will always be remembered as the makers of the new South and therefore of a new America." One son, DuBose (named after the William Porcher DuBose, of Sewanee fame) became a priest, and the other, Gardner, is now the Director of Research at the Menninger Foundation, Topeka, in the Diocese of Kansas.

The author lives in Birmingham, Alabama, and is head of Samford University's Department of History and chairman of its Division of Social Sciences. He's a good writer: he chose a worthy subject, did his research carefully, and has presented his findings intelligibly and interestingly.

◆ To anybody who has mentioned Bexley Hall in his last



I find that each dear one who passes into the unseen reinforces the ties and deepens the reality of all who have gone before. As their numbers increase, they seem to form a tender but imperious conspiracy, compelling us (though no compulsion be needed) to take account of them, to believe in them, to live in their confidence and rejoicing presence. Thus we grow not only to love them with a deeper wisdom, but to depend upon them and upon their love of us."—Edgar Gardner Murphy (See columns above)

will and testament: A reconsideration of the whole matter. Bexley Hall was started early in the eighteenth century to educate men for the priesthood; indeed that was the purpose of the whole complex at Gambier, Ohio, including Kenyon College. Even though the Bishops of Ohio and Southern Ohio were alternately chairmen of the trustees of "these institutions," during the last forty years the influence of the Church has quietly but effectively been curtailed and Bexley Hall treated as an unwanted stepchild. (It was common knowledge that one Bishop of Southern Ohio would not allow his men to complete their theological education at his own institution.) Now that Bexley Hall is swallowed up in another educational complex, it appears unlikely that a great future is ahead of it: it may be that Bexley does not even know its loyalty, because its new stationery says only that it is a MEMBER OF THE ROCHESTER CENTER FOR THEOLOGICAL EDUCATION. The Dean (now resigned) recently wrote one of Bexley Hall's alumni: "We've not become Baptist; in fact we've got one [*sic*] of the best Anglican theologians in the business on the Bexley staff." With only one such man on the faculty, the worth of Bexley Hall becomes even more ques-

tionable. If you want to leave or give money to help educate men for the priesthood, first be sure of the loyalty and effectiveness of whatever the seminary. (About the same time, the Dean announced his resignation to become Executive Director of the Board for Theological Education of the Episcopal Church — the "implementation" of the Pusey Report. To take the head of one of the Church's weakest seminaries and put him in charge of a program to "improve" all seminaries of the Church, brings into further question the purpose and merit of the whole seminary plan.)

♦ The next time you drive down to Mexico for a vacation, stop at one of the churches in Brownsville, Texas (St. Paul's, 1626 East Taft Street; Church of the Advent, 104 West Elizabeth), or write ahead to the Diocese of West Texas (POB 6885, San Antonio 78209) and ask for a free copy of the directory of border churches that has been prepared by the Dioceses of West Texas and Mexico; it has also hours of services and will help you greatly to fulfil the pleasant obligation of worshipping God every Sunday in His church.

♦ A membership in the Episcopal Book Club: Not only does the EBC select the best-obtainable books about the faith and

practice of the Church, it also saves money for Club members. The winter selection, *A Mind Awake*, an Anthology of C. S. Lewis, edited by Clyde S. Kilby, which will be distributed early in December, will go to members at a saving of \$1.25. The saving, on the summer-autumn

selection was \$1.95, or approximately \$1.00 for each of the two seasons. EBC members who paid \$14.00 in advance for a year's selections saved a total of \$4.56, including postage, or \$1.52 a season. A convenient enrollment form will be found on page 39 of this issue of TAD.

PARTICIPATION

ONE thing that the Liturgical Movement has so rightly taught us is the need of full, active, and vocal participation of the congregation in public worship. Slovenliness in anything is bad, but in worship it is blasphemy. We dare not offer Almighty God anything less than the best of which we are capable, but we do not always give our best. I have heard several people admit that they had never realized that the words of the Liturgy were an essential part of the Sacrifice, and that they had a vocal part in the sacred offering. We members of the clergy are not without our own fault (sometimes we are so gabby that we seem to rush through the Liturgy in record time) and our congregations not only imitate our carelessness and unintentional irreverence but add to it. Have you never heard something that sounds like "Lor

b wi yu" and the response "n wi thy spirt"? I have — and much more like it all the way through the Liturgy. When it comes to the recitation of the Gloria or the Creed, all too often I find the congregation, and sometimes the choir as well, taking the bit into its teeth and speeding up to such a gallop that it is impossible for one to say it without falling behind. The Lord's Prayer is often taken at such a speed that no thought can possibly be given to what is being said. It is, of course, unintentional and probably unconscious, but is it edifying or right? Is that the way in which we, joining "with Angels and Archangels and all the company of heaven . . . laud and magnify [God's] glorious Name"? Is that how the Mystical Body of Christ, in union with its Head, offers worship to the Eternal Father? Is that how we "offer and pre-

sent ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice"? Even if the pace of our recitation cannot be that of the slowest reader, it certainly must never be that of the fastest one. The celebrant's or officiant's speed limit is that which allows every word and every syll-a-ble of every word to be clearly and easily enunciated; for the congregation it must be one that allows all people to speak together, as with a single voice, reverently and intelligibly.

Not much better than the galloping gabblers are the maudlin mumblers. A priest may not celebrate the Eucharist unless he is assisted by at least one other person (the Divine Liturgy is the offering of the whole Church, the People of God, in union with Christ who is both Priest and Victim)—solitary celebrations are forbidden; even so, it seems that all too often the celebrant finds himself doing just that — mumbling because the people fail to take their proper and vocal part. Even the joyous family greeting sometimes evokes little or no response: the priest brightly says, "The Lord be with you," but the congregation voices no reply; some of the brethren mutter something unidentifiable, while others make no attempt to respond at all, and so it goes

all through the Celebration. The other day I arrived at a church where the Eucharist was already in progress: from outside I heard the priest's voice and the words which he spoke, but no other voice could be heard. I thought at first that the priest was having a Celebration with only one very small server to answer, but when I entered I found a congregation of twenty people! St. Ambrose tells us that when the congregations said the great AMEN at the end of the Eucharistic Prayer "it sounded like a clap of thunder." In most of our churches today the voice of the congregation is scarcely audible. Some of us may have been brought up only "to hear the blessed mutter of the Mass" and to take no vocal part in it, but happily those days are gone forever. Through the Liturgical Movement the Holy Spirit has taught us that everyone present and assisting at the offering of the Holy Sacrifice ought to take his full and active part. Neither silence nor mumbling is reverent — or active.—The Bishop of Guyana and Archbishop of the West Indies



Not until he reached the inn, did the Good Samaritan pay another to look after the man who fell among thieves.—A parish bulletin

CREDO

TOPARAPHRASE the Creed without either misleading people or perpetrating heresy is not so simple as might be supposed. A paraphrase is just as difficult to understand thoroughly as the present Prayer Book version. (Someone recently said that translating *Sanctus, Sanctus, Sanctus* in the Latin Mass was little help because what people really cannot understand is "Holy, Holy, Holy.") You cannot master the principles of the Christian religion so easily and quickly as the rules of bingo. Do not think that the following will relieve you of the burden of thought; it is only another approach.

The Niceno-Constantinopolitan Creed (to give it its entire name) is the official creed of the whole Catholic Church. Its framework, based on earlier creeds, was set up in Greek at a great council of the Universal Church in Nicaea in AD 325, and seems originally to have ended with the words, "And we believe in the Holy Ghost."

The remainder was added in following years until the present form was reached by AD 540 — except for one thing. About a hundred years later, the Spanish Church, without benefit of General Council, added the *filioque* ("and the Son"), which greatly offended the Eastern Churches, and still does.

The Creed had no place in the early Eucharist. It seems to have been first introduced in the East about AD 470. The practice spread, and by 800 most European Churches were reciting it during the Mass. Not until 1014, however, did the Bishop of Rome give way and "officially" admit it to the service. The use then became universal and continues so in the West.

I believe in one God

I accept the fact of God and put my entire trust and confidence in that one, true God,

(The Creed originally began, "We believe", as in speaking of the Church as the professing Body, but by experience the Church changed it to the singular, "I believe . . .")

and, concerning Him, I hold, as a Christian, the distinctive doctrine of the Trinity:

(The doctrine is distinctive because Christians are not the only people who believe in the one, true God; it is the doctrine of the Trinity that distinguishes us from non-Christian philosophers, Jews, and Mohammedans.)

that is, I believe that within the Being of God are three "Persons"

(The word Persons is put in quotation marks because English has no really satisfactory word to express the idea. Many spiritual intuitions defeat attempts to express them in ordinary language — love, fear, etc.)

(theologians call them the First Cause, the Word, and the Spirit), known in ordinary speech as the Father, the Son, and the Holy Ghost. The doctrine does not teach that there are three gods, but that there is one God and within His Being is a fellowship of Three.

the Father Almighty,

I therefore accept the fact of God and put my entire trust and confidence first in God the Father, the Ruler of the Universe,

("Almighty" is the literal English version of the Latin word *Omnipotent* which is the English equivalent of the Greek *Pantokrator* ["of all things, Ruler"]). It means that God is the Origin, Designer, and Director of His Creation. It does not mean that you can win the football game if you say the right prayer.)

Maker of heaven and earth, And

of all things visible and invisible:

who created all that exists outside time and space, and all that exists in time and space, and everything we know through the senses of sight, touch, taste, smell, and hearing, and everything we know through the exercise of reason or experience of revelation.

And in one Lord Jesus Christ, I also accept the fact and put my entire trust and confidence in Jesus, the Father's unique and Anointed Servant (*Christ* is Greek and means "Anointed").

the only-begotten Son of God; who, because He is also the one and only Word of God, is God Himself.

Begotten of his Father before all worlds,

In His character as the Word of God, He issued forth from the Being of God in eternity,

God of God, Light of Light, Very God of Very God; Begotten, not made;

God out of God, Light out of Light, True God out of True God; One who issued forth from the Being of God, and was not a mere creature, as some were and are saying.

Being of one substance with the

Father; By whom all things were made:

He is of the same essential Being as the Father, and, in the creation and preservation of the universe, He is the Agent through whom the Father works.

Who for us men and our salvation came down from heaven,
At a point in time, for the sake of man and man's salvation, the Word of the Father, without relinquishing or changing His nature as God, set a limitation on Himself,

("He came down from heaven," "He ascended into heaven," is picture-language; the Church does not teach a "three-story" universe, with God upstairs and the devil in the furnace room, but some sort of picture-language is unavoidable. The up-and-down image is the most useful and universal of all.)

And was incarnate by the Holy Ghost of the Virgin Mary, And was made man:

and was clothed in human nature through the operation of the Holy Ghost upon the body of the Virgin Mary: and the Word became flesh and blood — Man.

And was crucified also for us under Pontius Pilate;

At about the age of thirty, He was put to death by crucifixion — for the sake of man and man's salvation, and again, at a point in time (the phrase is not meant

to malign Pilate but to date the Crucifixion during his term of office as chief Roman official in Judaea).

He suffered and was buried:

His sufferings were genuine because he was a genuine human being; and after He was dead, He was buried.

(Some have believed that since Christ was God, He could not suffer and must have only pretended to; Christian Scientists believe that suffering is not real but only an illusion. Christians believe that our Lord knew agony, and that His experience gives meaning and purpose to our pains, which are real.)

And the third day he rose again according to the Scriptures:

On the third day, by Jewish methods of reckoning, He rose to life again, as the ancient Jewish prophets had foretold.

And ascended into heaven, And sitteth on the right hand of the Father:

He then took human nature with Him to share that form of existence which is proper to Him as God, and to share the glory which is proper to the Father and to Himself, as the Son.

And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

At some time in the future, there will be a great consummation

and the Word of God will again visibly invade the world of time and space; but He will then come in majesty, honour, and power to pass judgment upon both the living and the dead, and there will be established throughout the whole universe, seen and unseen, temporal and eternal, a glorious kingdom in which the Will of God will at last be the Will of all creation.

And I believe in the Holy Ghost, The Lord, and Giver of Life,

Also, I accept the fact of the Holy Ghost, and put my entire trust and confidence in Him, who is Himself God, and the life-giving force of the universe.

Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified;

He comes forth from the Father through the Son (this is the *filioque* clause), and together with the Father and the Son is venerated and His glory recognized.

Who spake by the Prophets:

It was He who enabled the ancient prophets of Israel to reveal the truth about God.

And I believe one Catholic and Apostolic Church:

Finally, I accept the existence and teachings of the one Universal Church, which was founded by Christ upon the faith and preaching of the Twelve Apostles, whose doctrines I also accept.

I acknowledge one Baptism for the remission of sins:

I also recognize the unique sacrament of Baptism, which brings to those who receive it the forgiveness of their previous sins.

And I look for the Resurrection of the dead: And the Life of the world to come.

I anticipate the rising-again, of all who are dead, to eternal life, beyond the limitations of time and space.

Amen. So be it.

—Taddled from *Church Illustrated*

• • • • •
The word for God comes from the Greek "Theos"; when you put the letter "A" in front of a Greek word it takes on an opposite meaning, so that an "atheist" is a person who believes there is no God. Our word "agnostic" also comes from the Greek; "gnosticism" means knowledge, but when you put the "A" in front of the word, it means without knowledge. An "atheist" is a person who thinks (or is sure) that there is no God; an "agnostic" is one who will tell you that there may or may not be a god — he does not know.—A parish bulletin

A VERY SPECIAL
Invitation
FROM THE EBC

ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, on the Ember Days*, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, (d) the average cost of each selection is \$3.50, and (e) I may cancel my membership in the EBC at any time by giving due notice to the Club.

☐ I am enclosing \$14.00 in advance payment for four seasons.*

☐ Bill me for each season's book when it is mailed.

☐ Begin my membership by sending me the 1969 summer-autumn selection, THE LONG SHADOWS OF LAMBETH X, described on the inside of this TAD's front cover, but at the special EBC price of \$7.00. I understand that no book was mailed to EBC members during the summer Ember Days, and that the LAMBETH book will be counted as two seasons' selection. If I should not wish to keep the book, I may return it for credit — as I may do with any EBC selection.

☐ Do not begin my membership until next winter..

* In 1969 there are only three selections: because of its size and price, the book to be distributed in the autumn will count as two seasons' selection.

Mr.
Mrs.
Miss

PLEASE PRINT

My Name

Mailing Address

City, State, & Zip Code Number

Name of Parish

8M14-EBC

Mail to: The Episcopal Book Club, Eureka Springs, AR 72632

JOSEPH Salyards [a child prodigy and nineteenth century poet] from his earliest youth must have been familiar with the sound of the King James Version of the Bible — the most beautiful book in our language and the one that has for 375 years shaped and elevated our speech. Any person anywhere who constantly hears the words and cadences of that unrivalled treasure acquires, whether he realizes it or not, a command of language, a sense of style and structure that is denied to them that know it not.

Alas, fewer and fewer Americans today are brought up on the King James Version, thus to become unconscious heirs of the language. New translations are admirable in the study; they may elucidate the meaning of an obscure passage, but not one of them has yet achieved the power, when read aloud, to raise the human spirit by the sheer beauty of language and rhythm as does the King James Version. — Taddled from a graveside speech (New Market, Virginia) by the Librarian of the Boston Athenaeum.



All the greatest poems have been made by men who valued something else much more than poetry.—C.S. Lewis

THE words of the bishop's prayer before confirmation (" . . . and daily increase in them thy manifold gifts of grace: the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and forever.") are taken from Isaiah XI, which describe the new man who would come from the root of Jesse, the king who would lead his people to a time of righteousness. Christians have identified that new man as Jesus of Nazareth.

When the bishop confirmed me, he didn't pray that those gifts of the Spirit should come to Jesus of Nazareth, but that they should come to me — a sign that confirmation is more than "joining the Church." There is a "new man" cast about it which makes it uncomfortably other-worldly. In giving me the gifts promised to Jesus Christ, it suggests that I am somehow undertaking to be the presence of the Lord in the world. Confirmands usually are not told flat out, "All right, you people; now you are Christ in the world," but they should be. That is the point of it all. —From a parish bulletin

DEPARTMENTS

CORRECTION CORNER

■ Pendleton, with a population of 14,434, is not the largest city in Eastern Oregon: that distinction, according to the 1960 Census, belongs to Klamath Falls (16,949), which has an even greater honor: five former residents and graduates of its high school are now priests of the Church.

■ The burial of Eric George Munn, VI Bishop of Caledonia, was from Christ Church Cathedral, Victoria, British Columbia, not St. Andrew's, Prince Rupert.

■ William Paul Haugaard, priest, who has become Dean of the Episcopal Theological Seminary of the Caribbean, succeeded Richard Linn Rising, not Francisco Reus-Froylan, who is now Bishop of Puerto Rico and was, until 1964, Dean of St. John's Cathedral Church, Santurce.

HEART GLAD

■ In this parish everyone works six full days every week, and then some. The office is open and staffed every day, including Sundays. We have two part-time and three full-time priests besides the rector, and just lately a new deacon. A member of the

Brotherhood of St. Andrew is on hand every day at 7:00 a.m. to read Morning Prayer through the First Lesson, and stays to be acolyte at the Holy Communion. Every day Evening Prayer is read at 6 p.m. On every Prayer Book Saint's Day there is an extra celebration of the Holy Communion at 10:30, and every Wednesday morning at 10:30 there is another celebration of Holy Communion — and a healing service.—A parish deaconess

■ The Brotherhood of St. Andrew, an 86-year-old organization of laymen, has initiated a nationwide program, "Eye to Eye" (Invitation to Inquiry), to bring prospective members of the Church to confirmation classes.

■ During his 26 years on the job, the recently-retired Bishop of West Texas saw 42 new missions established in his diocese.

■ Cuttington College, in the Diocese of Liberia, on the West African coast, enrolls only 250 students, but it awards more than half the baccalaureate degrees in the country and its academic standards equal or better American colleges. (On the

1,500-acre campus, students from fifteen African nations speak 22 dialects. The institution is a member of the Association of Episcopal Colleges: all four-year, accredited, and related by history of preference to the Church.)

■ "I request that in every parish and mission, members of the clergy and vestry find a way of urging each communicant to search out one person and offer him the life of our Church by continuous prayer, thought, and effort all year long."—The Bishop of Alabama

HEART SAD

■ To see a parish bulletin that lists 22 people (including four priests) on the staff and only two weekday services in its calendar.

■ SPRING RETREAT FOR CLERGY NOT WELL ATTENDED — Headline in a diocesan paper

■ The Canterbury Club here is in the process of being replaced by an interdenominational group, whose gospel, judging by past performance, will most likely be heavily social. I doubt if it will meet the needs of the lonely student in a bureaucratic maze who, in the process of growing up, is trying to come to terms with himself. The university environment, particularly in our huge state universities, can be very cold, impersonal,

and machine-like; unfortunately, however, only the radical groups appear to offer a warmth of relationship and meaningful goals to the refugee from academe. Somewhere the Church failed.—A graduate student

APPROVAL

■ "Right men will be ordained deacons today in Trinity Cathedral Church."—*Star-Ledger* (Newark, New Jersey)

NEW EVERY MORNING

■ "We drain strength from today by worrying about tomorrow — fears that are never fulfilled. God ends each day with night, and each night with day. Thanks be to God for sundown, and thanks be to God for sunup."—The Bishop of Tennessee

FAMILY AFFAIR

■ When a young man was advanced to the priesthood by the Bishop of Tennessee, in St. Mary's Cathedral Church, Memphis, his father and grandfather participated in the laying-on-of-hands.

GODSLOW

■ Webster's New International Dictionary states that "Godspeed" is a contraction of the phrase, "God speed you [on your way, your journey, etc.]" We looked it up because we

have seen it used recently in some curious constructions. It comes, without doubt, from an age when the fastest mode of travel was slower than the proverbial slow boat to China, but in an age of powerful cars and dangerous highways there are times when it might be more appropriate to wish the traveler "Godslow" — "God slow you down to a more sensible rate of speed on your journey."—A parish bulletin

PURE RELIGION

■ So many people are stealing books and pamphlets on religion and morality from a book-stall in Southwell Minster [England] that the Provost and Chapter have closed down the 24-year-old operation.—*Church Times*

PROPOSAL

■ I think that the next General Convention should seriously consider selling the Church Center at 815 Second Avenue, New York City, and moving the Church's national headquarters to a location in the middle west. It cannot be denied that the Center rests on a parcel of the most expensive real estate in the world and that every Tom, Dick, and Harry who works there necessarily receives a salary and allowance higher than would be required if he worked

and lived in a less expensive location. Nobody can argue that New York City is the only central spot — certainly not after holding a conference in Bermuda on the excuse that it was the most central location for the conferees. Think how telephone and airplanes have shrunk the U.S.A.! Moreover, by selling the Church Center at an enormous profit, money taken out of reserves could be replaced, a less expensive location could be found for building afresh, and the people at "815" would see what it means to live in America rather than New York City.—A parish priest

MORE SPOONERISMS

■ At a choir rehearsal, the bass soloist gave forth in the Morning Prayer canticle, *Benedicite, omnia opera Domini*, "O ye Fleas and Suds, bless ye the Lord."—From a letter

ANSWER

■ I am fed up with all the negative introspection which assumes that the Church has never done anything right. If most of the priests who question [the effectiveness of the Church] would start offering the sacraments and saying the daily offices, suggest that the people read their Bibles, and point out that they must worship God and witness to His saving grace

publicly, maybe their doubts and questions would find their proper perspective and be answered.—From the letter of a Micronesian priest

NINETY AND NINE

■ For one soul who says, "Speak, Lord, for thy servant heareth," there are a hundred who say, "Hear, Lord, for thy servant speaketh."—A parish bulletin

MORE UNANSWERED PRAYER

■ An Anglican bishop, who had better be nameless, telephoned me the other day about the editorial on preaching in our last issue. He reminded me that bishops are often required to preach five or six times a week, and went on to recall that when he was a parish priest he always instructed his curates on the day of the annual Confirmation to pray fervently that the Bishop's sermon would be no worse than the one of the previous year, but in eight years of his rectorship their prayers were never answered.—Taddled from *New Christian*

STRANGE

■ "Twenty years ago when I found the Episcopal Church (I had been searching for meaning and purpose in my life) it was only by the grace of God and the ministry of a stranger that

I found my spiritual home. People whom I'd known all my life were members of the parish church in which I was confirmed, but not one of them, save the stranger, had ever mentioned the Church or invited me to worship with them. Have you ever brought anyone to Confirmation?"—A parish priest

WHOLESOME EXAMPLE?

■ "The Rt. Rev'd Mervyn Stockwood [56-year-old unmarried Bishop of Southwark since 1959, Church of England] has over the years defended homosexuals, denounced Anglican policy on divorce as cowardly, told ribald stories in public, and . . . not only avows his belief in psychic phenomena but insists that he has on at least five occasions communicated with the dead."—*Time Magazine*

GOOD POINT

■ Do not be embarrassed to speak to somebody who has been a member of the Church longer than you — he should have spoken to you in the first place.—A parish bulletin

LOVE AWAKE

■ "Memory sleeps, action sleeps, thought sleeps, but love is awake. In the evening of my life, at the age of 91, I am

seeking counsel on how to repair past neglect, to deepen my penitence, and to be prepared for my last and complete act of surrender to God. True repentance is an act of love to the Beloved."

—A priest of the Diocese of Barrackpore (India)

MAKES ONE WONDER

■ Here is a portion [\$35.00] of our tithe diverted to you from regular channels because of GCSP [General Convention Special Program] grants made to communistic front groups in our see city. (No, I can't prove it, but they have all the characteristics just the same.)—A layman's letter

ABOUT TIME

■ CLERGY, WIVES ORIENTED AT SEWANEE—Headline in a diocesan bulletin

GOOD IDEA

■ In the Diocese of Rhode Island, one Sunday after church, 35 people had their lunch together in the parish house and then knocked on doors in new areas looking for people without a "Church home"; within an hour they came up with 37 genuine prospects.

P'S AND L'S

■ "The regular monthly meeting of the Church Periodical Club will be held on Tuesday at

10:30 A.M. in the Church House. Do plan to come and join us upstairs for punch following the meeting."—A parish bulletin

WITNESS

■ You don't have to be stoned to death like St. Stephen to bear effective Christian witness: You can attend church regularly and invite your house guests, friends and neighbors to attend with you.—A parish bulletin

ABOUT TIME

■ Plans are being made to propose the creation of a single province or diocese of the several British or American Churches in continental Europe; for more than one hundred years the two Churches have maintained parallel jurisdictions.

EDUCATION

■ Recently I heard about a teacher in a Christian college who during his first semester of teaching biblical studies made a particular point of repeating key terms, spelling them out and writing them on the blackboard. He thought he was making himself perfectly clear to his students. Much to his chagrin, however, at the end of that semester he found himself with an "Odd Answer File", a collection of such answers as these: The place where Moses received

the law was Mount Sinus. Overshadowing the mercy seat were two golden cherry emblems. In Numbers 35 there were appointed six cities of refuse. The two agricultural products of Palestine were tobacco and wheat. Roman Catholic theologians speak of two kinds of sin, moral and venereal.—From an article in *Christianity Today*

PUZZLE

■ We pray for our country and our Church; we pay taxes to our country and give alms or tithes to the Church, but for the life of me I can't understand why the people who have control of our common funds support any group which is bent on destroying not only our Church but also our country.—A parish priest

APROPOS

■ The name given to the coffee hour after our service in the church is "Thirst After Righteousness."—A parish bulletin

WISHING WELL

■ I do wish the English speaking portion of the Church of Rome would take another and really good look at the Book of Common Prayer. They'd find a thoroughly Catholic liturgy done in the best possible language.—A layman's letter

ALL IN THE FAMILY

■ The Puerto Rican-born Bishop of San Joaquin (a portion of the State of California) has or had (1) a father who is a priest; (2) two uncles by marriage who were priests; (3) a cousin who is married to a priest; (4) seven aunts who were missionaries in Puerto Rico; and (5) a cousin who is Director of St. Luke's Hospital, Ponce.

POINT

■ "The Executive Council can certainly have no objection if the same weapon of economic pressure [boycott], which they propose the Church use against a city administration [Chicago], should be used by the Church against a Church administration."—A letter in *The Living Church*

NO KIDDING

■ Upon returning to his diocese, after a five-year tour of duty as the Executive Officer of the Anglican Communion, the Bishop of Caraboo (Province of British Columbia) found that in the latter capacity he had gone around the world seventeen times.

■ In Minneapolis, an ordination to the sacred priesthood took place in a city park, the Bishop Coadjutor of Minnesota was escorted thereto by a

caravan that included twenty motorcyclists (one wore a tuxedo, others black leather or denim jackets), music was provided by a rock band, little girls carried incense, the ordinand, whose hair was tied back in something of a pony tail, was vested in a paisley chasuble, and at the conclusion, amid applause, cheers, and shouts, a model spacecraft was shot into the air. Said one of the arranging priests, "We thought it would be appropriate to hold it where a lot of people could gather in a relaxed atmosphere."

SIGN OF THE TIMES

■ WILL TRADE new \$50.00 family Bible (in carton) for all-channel black and white TV in good condition. 787-6482—Newspaper advertisement

MAY HIS TRIBE INCREASE

■ I would rather be censured, deposed, or even lose my life, than to sit idly by and do nothing to defend the Faith.—A parish priest in his newsletter

FORTH AND BACK

■ WHAT DOES A PASTER DO?—Headline in a parish bulletin.

The question makes one wonder, doesn't it?

■ Headline in diocesan paper: CHILDREN RECEIVE LAYING ON OF HANDS AT ELM GROVE.

Good, including the location!

WHY PLEDGES ARE DROPPING

■ "The organizations to whom we provide funds and other resources are aggressively in the business of trying to gain political and economic power."
—The Director of the General Convention's Special Program

WORD

■ TADDLE *v.t.*; TADDLED; TADDLING. [from TAD, the initials of *The Anglican Digest*]: Condensed or abridged; expanded; adapted; polished or tailored; not always *verbatim* (i.e., word for word). NOTE: Experts say that it has no right to be a word.



WORSHIP

WHEN vestrymen are not faithful in worship, they become lax in their other parochial duties; when Sunday School teachers think that teaching is a substitute for worshiping, their teaching lacks the sincerity needed to lead others to Christ; when parents send their children to Church or Sunday School while they stay at home and rest, they show that worship is not important when one becomes an adult. When one does not worship with any regularity, he becomes spiritually dead; the spiritually alive person will feel an almost physical need to worship.—Taddled from a parish bulletin.

SAD BUT TRUE

IN ENGLAND, it is unfortunate if a seminarian completes his course without realizing that a priest needs more than a basic academic grounding in theology and a knowledge of sound administrative techniques, but it need not be a disaster. He can normally count on at least five years after ordination as a curate working directly under an experienced parish priest from whom he may hope to pick up a pattern of prayer life and pastoral priorities. In the American Church a large percentage of newly ordained men never will work directly under another priest, but will be put in charge of a mission as deacons, possibly dependent for guidance upon what time and attention can be spared by a hard-pressed arch-deacon and a harder-pressed bishop, upon both of whom pressures inexorably mount which would make them more and more administrators and committee men and less and less pastors.—An English friar; taddled from *The Little Chronicle*.

HOLY MATRIMONY

THE children were home for the holidays and have now gone back to college. The house seems strangely quiet. I used to have friends tell me that the permanent departure of children created a problem of "adjustment" for married people and that it was not an easy time. My wife and I, on the contrary, are having a wonderful time being by ourselves for the first time in many, many years. We love the children, but we also enjoy being with each other without distraction. When I had been married for a few months and was still in something of a happy daze, an older colleague (about my present age) told me that Holy Matrimony gets better and better as it goes along. I did not believe him because I did not see how it could possibly be better; but now I see that he was right. My wife and I can possibly look forward to a total of fifty years together, certainly forty if nothing untoward happens. It is wonderful to know that something so good is possible.—Taddled from a letter

A LITANY OF TRUTH

All too often we assume that God has put the Church here to serve us, to build us up, to make us greater, and so we go to Church to get something for ourselves. Not at all: God has put the Church here, and called us into the Church, so that we may serve Him.

—A parish bulletin

DISCOVERY

AMONG us are extremists who run after the new, believing adolescently that it must be better than the old; and we have those who cling to the old, convinced that any change must be for the worse. Happily, there are others who are not afraid of new horizons because they are living in the power of the Spirit: they may have tried both the rigid and stifling ways and the wild goose chase of breathless activity; they may have been advised to abandon prayer as an anachronism, but have discovered the absurdity of man trying to stand alone: they are the remnant who pray.

To the bewilderment of the critics of prayer, they live and work more constructively in the so-called practical everyday world, and they can accept change serenely because they have an idea of what is within time and what is beyond it. They face reality with perspective and therefore with hope, knowing certainly that God in Christ is the beginning and the end. The praying remnant have news of immeasurable importance and the time has come for us to hear it. If we were to question a man of prayer, he might say something like this—

I am only a beginner at prayer and maybe you should have asked someone else. All I know is that I had given up praying. I was taught that prayer is talking to God, but it seemed to me to be only a lot of pious chatter. I found myself telling God what I wanted Him to do for me and others. I was shaken by doubt. I thought that prayers were "unanswered" and I worried about the problem of evil in the world. I tried some of the systems of prayer set forth in books. I decided that nothing worked.

People were saying that we've outgrown prayer, that being active is what counts, that we'd find God in our fellow men because that is where the Lord has decided to be. I stopped praying, but I still went to church often: I was busy in the parish and in a lot of organizations; we said that we did our praying "on the run."

I don't know what called me back to prayer. It must have been God. He seems to ask us to open to Him. I learned that prayer isn't just talking: it's also listening. I tried to be honest about myself and found that I had a lot of childish ideas about God. I guess you can't know

God without praying and you can't believe unless you pray: without prayer, you've only heard *about* God.

You aren't sure until, after you have spoken a bit, you give Him time to come to you and make Himself known. I don't think God has gone away and failed us: rather we fail Him. I still don't know much about all of this, but I do know that now everything is different and that people look different. I ask God to let me help them in His way, not mine. Everything is tied together in a new way, and it's all tied up with the Holy Communion. My own prayers, poor as they are, add to the worship in church, and the worship there makes my prayers stronger. I have only a glimpse of what I am trying to say, but this I know: it is real and it grows. — The General Theological Seminary's Professor of Christian Education; From *The Episcopal New Yorker*



EUPHEMISM

A EUPHEMISM is a word or phrase that avoids saying something unpleasant. The writer must decide which is the more unpleasant: the mealy-mouthed phrase or the unpleasant thing itself.

When the purpose is to avoid vulgarity, the device has a legitimate place in good writing: a newspaper may find it prefer-

able to write that a man and woman "spent the night together" than to tell just how they spent it. When the purpose of a euphemism is rather to skirt the fringes of emotion, however, the writer will usually be well advised to avoid it.

A case in point is the phenomenon of death, which has in all its aspects become encrusted with euphemisms. Not only do many people shy away from the stark yet dignified words, saying that someone has "passed away" or "gone to his rest" instead of saying that he has died, but also the members of the death business are untiring in their efforts to give their trade a pleasant appearance. The *undertaker* (the word is itself an ancient euphemism) is now a *mortician*, burial is *interment*, and the coffin is called a *casket* — against history and etymology — and the death-people agitate unceasingly to get their euphemisms accepted. The whole effort is self-defeating, for if they win the skirmish over *coffin* versus *casket*, it will be only a matter of time before they will have to cast about for a euphemism to replace *casket*. Our grandchildren will perhaps be placed in *demise chests* and *restituted* by *mortifiers*. — Taddled from *The Careful Writer* by Theodore M. Bernstein (a managing editor of *The New York Times*), published by Atheneum, 162 East 38 St., New York City 10016; \$7.95.

MEANINGFUL

I AM no longer allowed to talk to my priests. Instead I have a "dialogue" with them. If the talk lasts longer than an hour the dialogue is "in depth."

If I question the avant-garde opinion of a junior curate, I do so because I am "vulnerable" and feel "threatened." Should an argument develop between us, it leads either to an "exposure situation" or a "crunch."

If I ask my secretary to add up three columns of numbers, she cannot give me the answer in a straightforward figure, but has to insert the word "overall."

If I am lucky enough to preach to Confirmation candidates a sermon that makes sense, I am told it is "meaningful" and has improved the episcopal "image."

I used to have what was called a domestic chaplain, but now he is my "resource man."

I like to think I am reasonably tolerant in my religious views, but I now have to be "open ended."

Well, sir, having indicated my "area of concern and involvement," I must now start to "phase out" this letter to you; otherwise, my ideas will begin to "jell" and form a "bottleneck." Of course, your

younger readers will say the trouble with me is I am "insecure" and am afraid of not "being accepted."

I am, sir, if you will allow me to "spell it out," yours "meaningfully,"

—Taddled from a letter attributed to the Rt. Rev'd Arthur Mervyn Stockwood, Bishop of Southwark, Province of Canterbury



TERMITES

A CHURCH is strong only when its doctrine is true; if it tolerates false doctrine, its foundation will crumble, if it does not root out the termites that destroy the foundation by false teaching, be they laical or clerical, it deserves to die; moreover, if a Church fails to exercise discipline and rid itself of false teachers, it in effect shows approval of them. Talk against error is not enough; the Church must act decisively.

Who can deny that the Churches are in deep trouble? No prophetic insight is needed to see that Churches that emasculate the Gospel and trim their doctrine to suit the changing notions and comforts of men will eventually reduce themselves to meaninglessness. The Churches will grow progressively weaker so long as their problem is not solved — and it

cannot be solved if they continue to coddle false teachers and provide them with food and shelter. The Churches cannot continue to be all things [that is, everything that is necessary] to all men by furthering the condition that is sapping their strength and threatening their life.—An editorial in *Christianity Today*



HOLY MEMORIES

I LOVE this House of God. Every nook and cranny of it is filled with holy memories. If these stones could speak, what stories they could tell! Well, they speak to me. They tell me of great festival services, with the walls echoing with joyous hymn and carol celebrating the birth of the Saviour of the world. They tell me of other services, with hundreds kneeling in penitence at the foot of the Cross during our Saviour's dying hours. They tell me of great throngs crowding this church, service after service, in celebration of our Saviour's victory over death and sin. They tell me of countless joyous occasions when young couples stood and plighted their vows before the altar. They tell me of other occasions when infants and little children, yes, and older people too, were incorporated into

God's great family and became members of Christ in Holy Baptism. They tell of other occasions, when the bodies of loved ones, before being taken to their last resting place, were brought here so that their souls might be commended into the hands of a faithful Creator and most merciful Saviour . . . The Lord is gracious. His mercy is everlasting; and His truth endureth from generation to generation.—A parish priest on the occasion of his retirement



R. I. P.

WE RECENTLY made available some intercession slips. Nobody paid any attention to them for several weeks despite repeated announcements in the bulletin. Finally, I found one. Do you think it means anything?

INTERCESSION SLIP
I wish intercessions made for:

GOD

Who is:

in the Armed Forces []
Sick [] In trouble []
In need [] Deceased [X]

—A priest in *The Living Church*



The bond of husband and wife is a miracle if nothing else is.—A college professor

FAITH AND HOPE

IN THESE swiftly changing times we have sought steadily to meet altered conditions; but in so doing we have tried to be faithful to the things which do not change and to keep our work and our day-to-day living undergirded by faith in the Christ who is the same today, yesterday and forever.

With our eyes now on the future we can see that some of our forms of worship will alter as they have frequently in the centuries past. Christian service will adjust to new patterns. New programs will continue to test our loyalties. Equally we must remember that the God whom we worship and serve does not change. He is our Rock, our Salvation, and our Strength. As the author of the Epistle to the Hebrews reminds us, Christ is both the source and the goal of our faith.

We must seek always to be sure that the changes are in accordance with God's will and not the results of our own limited understanding, our prejudices, our selfishness, or our apathy. We may be sure that God who is opening to us increasingly the wondrous secrets of His universe and bringing us

to clearer recognition of our duty to our neighbor, whoever and wherever he may be — He is the God who Jesus told us will always have countless new things to reveal to us when we are capable of understanding them and using them for the creation of the Kingdom of Heaven on earth. That is the basis of our faith and hope.

Since Christ is for us, who and what can prevail against us if we are faithful to our Creator who, through His Son on the Cross, has shown us the breadth and depth of His love and by the Easter Resurrection has made it plain that not even physical death can block our entrance into the life which does not end?—The VIII Bishop of Connecticut, on the eve of his recent retirement.

BURIALS

✠ Paul Stevens Kramer, 73, Colorado-born priest (he was ordained in 1923) who, in 1926, went to Seabury Divinity School, Faribault, Minnesota, to teach New Testament Greek and Exegesis and later, when that institution was joined with Western Theological Seminary to form Seabury-Western and moved into new buildings in Evanston, Illinois, there became

Professor of Systematic Theology, where increasing deafness necessitated a hearing aid (he did not conceal his pleasure in turning it off during dull speeches and sermons), and where he was known with affection and respect by the student body as "Doc"; from St. Mark's Church, Evanston, in the Diocese of Chicago.

✠ Alfred Harding, 77, son and namesake of the II Bishop of Washington (1909-1923), who started out as a reporter then drama critic for *The Washington Daily News*, went to New York City, where, for more than thirty years, he was editor of *Equity Magazine* (the trade journal of the theatre union), chief spokesman for America's actors, and "a walking information booth" on the subject of the stage; from the Cathedral Church of St. Peter and St. Paul, Washington, D.C. (The Chapel of the Resurrection, beneath the South Transept, is a memorial to Mr. Harding's father, whose remains are entombed therein.)

✠ Walter Maydole Higley, 70, a priest since 1925 and a bishop since 1948 (consecrated Suffragan of Central New York, elected Coadjutor in 1959, became VI Bishop in 1960, but retired since last February), who exercised his entire ministry in one diocese: from St. Paul's

Church, Syracuse (Central New York has no cathedral church). ✠ Edwin Clark Whitall, 90, priest (since 1905) and oldest member (since 1912) of the Order of the Holy Cross, from the monastery chapel at West Park, in the Diocese of New York.

✠ Vinton Freedley, 77, Philadelphia-born, law-educated producer (beginning in 1923, after a four-year try at acting) of Broadway musical comedy hits (*Anything Goes*, *Lady Be Good*, *Red, Hot, and Blue*), which included songs by George and Ira Gershwin, Cole Porter, Howard Lindsay, and Russel Crouse and stars aplenty (he helped to discover Mary Martin, Danny Kaye, Fred Astaire, and Ethel Merman), President of the Episcopal Actors Guild for 27 years, the Actors Fund (since 1950), and the American National Theatre and Academy; from Christ Church, Pomfret, in the Diocese of Connecticut.

✠ Mrs. George Alfred Taylor, 60, wife of the VI Bishop of Easton (nine counties on the eastern shore of Maryland); from Trinity Cathedral Church in the See City.

✠ Frank Leslie Cross, 68, priest (since 1926), librarian (Pusey House, 1928-1945), scholar (one of England's best: Lady Margaret Professor of Divinity and Canon of Christ Church,

of Oxford, for almost 25 years, and organizer of a series of international conferences on New Testament and Patristic Studies), author (1933, *John Henry Newman and The Oxford Movement and the Seventeenth Century*) and editor (1957, *Oxford Dictionary of the Christian Church*; 1935, *Anglicanism* with Paul E. More), and exemplar (he never missed celebrating the Eucharist every day in Christ Church); in Oxford, England.

✠ Cuthbert Aikman Simpson, 77, Canadian-born priest and Old Testament scholar who joined the faculty of the General Seminary (New York City) in 1928 (he became Sub-Dean in 1948), went to Oxford in 1954 as Regius Professor of Hebrew and Canon of Christ Church Cathedral (he was chosen Dean in 1959); in England.

✠ Everett Kallgreen, 68, who, as Night Editor (from 6 p.m. to 2 a.m.) for 27 years (1935 to 1962) saw everything that went into *The New York Herald Tribune* (anything not first rate was improved by him personally), whose Swedish ancestry and one eye (he could spot errors quicker and more often than people with two eyes) caused everybody to call him "The Count", and who was once introduced to the wife of the publisher as "This is *The*

Herald Tribune"; from Trinity Church, Stamford, in the Diocese of Connecticut.

✠ Walter Russell Bowie, 86, Virginia-born priest (ordained in 1909; retired since 1955), for many years Rector of Grace Church, New York City — until a speech impediment forced him to exercise his ministry in less public circumstances (for several years he taught pastoral theology and the art of preaching in two seminaries), author of more than thirty books (his *Story of the Bible* is still going strong) and two published hymns (494 and 522 in the 1940 Hymnal), "indefatigable joiner of committees and signer of petitions and frequent writer of letters to editors who was considered by his supporters a fighting liberal; by his detractors anything from a leftist to a Communist fellow traveler"; from the chapel of the Virginia Theological Seminary, Alexandria. (See Will and Deed)

✠ Austin Farrer, 64, rectory-born priest, for the last nine years Warden of Keble College, Oxford, for a much longer time one of England's most versatile and original theologians, and author of many books, including the EBC selection *Saving Belief*; in Oxford, England.

✠ Dean Witter, 81, Wisconsin-born founder (1924) of the West Coast investment firm

that bears his name (4,000 employees, 64 offices, 18 exchanges — the biggest U. S. brokerage company based outside New York City); from Trinity Church, San Francisco, in the Diocese of California.

✠ Mrs. William Godsell Wright, 67, wife of the Bishop of Nevada and mother-in-law of a Louisiana priest; from St. Stephen's Church, Reno.

✠ Sir Osbert Sitwell, 76, British poet, essayist, and novelist, brother of Sacheverell and the more famous the late Dame Edith, both authors; from St. Mark's Church, Florence, Italy.

✠ Mrs. Charles Francis Boynton, 59, Yonkers-born and nursing-trained wife of the recently retired Senior Suffragan Bishop of New York; from the Chapel of St. James in the Cathedral Church of St. John the Divine, in the City and Diocese of New York.

✠ Eugene Williams Kettering, 61, diesel engineer, philanthropist, and aviation-buff (his collection of model airplanes was exhibited at the New York World Fair in 1940; he was also Chairman of the Air Force Museum Foundation and the Aviation Hall of Fame), President of the Kettering Foundation for research in natural sciences (assets: \$120-million) provided by and named after his father, Charles Franklin

Kettering, inventor of the self-starter, and Vice-Chairman of the Sloan-Kettering Institute for Cancer Research set up by his father and Alfred P. Sloan, both of General Motors; from Christ Church, Dayton, in the Diocese of Southern Ohio.

✠ Edward Thompson Wailes, 66, retired (since 1962) U. S. career diplomat: Ambassador to Hungary (he was the one who granted asylum to Cardinal Mindszenty), Iran, and Czechoslovakia; from Saint Alban's Church, in the Diocese of Washington (D.C.)

✠ Christopher Harold Palmer, 72, who succeeded his father as governing director and principal proprietor of the London-published *ChurchTimes*, grandson of its founder and first editor (whose eldest son is the present editor and managing director); from the Queen's Chapel of the Savoy, London, England.

✠ Eugene Warren Biscailuz, 86, who spent 51 years of his life with law enforcement agencies in Los Angeles County (26 of them as its highly respected and model sheriff); from St. Augustine's Church, Santa Monica (Diocese of Los Angeles), California.

✠ Nathaniel Brackett Wales, Jr., 54, self-employed nuclear physicist and inventor who held more than 75 patents: an early

type of Geiger counter, the super-bazooka of World War II, a marginal-justifying type-writer (his father, the tenth in direct line to bear the name Nathaniel Wales, invented the Kelvinator, an early refrigerator); from the Church of the Heavenly Rest, Manhattan, in the Diocese of New York.

✠ Mrs. Samuel Harrington Littel, widow of the V Bishop of Honolulu (1930-1942); from the Chapel of Saint Barnabas' Hospital, Bronx, in the Diocese of New York.

✠ Beverley Dandridge Tucker, 87, Virginia-born son and namesake of a priest (later, 1918-1930, II Bishop of Southern Virginia), father of a priest, and VI Bishop (1938-1952) of Ohio (the northern 48 counties of the state); From Trinity Cathedral Church, Cleveland.

✠ Herbert Hoover, Jr., 65, consulting engineer and petroleum geologist, sometime (1954-1957) No. 2 man under Secretary of State John Foster Dulles, first-born (in London) of two sons and namesake of the 31st President of the United States; from All Saints' Church, Pasadena (Diocese of Los Angeles), California.

✠ Charles Colcock Jones Carpenter, 69, Georgia-born son of a priest and father of a priest, who as Bishop of Alabama (VI) for thirty years (he re-

tired at the end of 1968 — one of the longest jurisdictional episcopates in modern history, and died four days after the 31st anniversary of his consecration), an articulate foe of demonstrations and violence (in 1961 he told some thirty priests who were planning a "Prayer Pilgrimage" in his diocese: "While you and your group seem to want to cause irritation and disharmony, we are trying to follow procedures of meditation and understanding"); from The Church of the Advent, Birmingham, in the Diocese of Alabama (See By Will and Deed)



THE SILENT WORD

SAINT FRANCIS of Assisi said to a younger friar, "Brother, let us go down into town to preach." They went out and down the streets and through the marketplace, and when they had walked for several miles, Saint Francis turned back, retraced his steps, and once again they entered the monastery. "But, Father," asked the young monk, "when shall we begin to preach?"

"We have been preaching," was the reply. "As we walked, we were observed; our manner, our behavior, what we stand for. We have been preaching."

—*World Christian Digest*

LESSON

BOB VOCK is one of many laymen in the diocese whose zeal is not limited to Sunday mornings. A member of the Church in East Meadow, he initiated an Indian relief program among the youth of the congregation and extended his Christian efforts by inspiring fellow workers at the New York Telephone Company to join in the project. Last summer when Bob visited his brother, a priest in South Dakota, he was appalled at the plight of the poverty-stricken Sioux Indians whom he saw there. Upon his return home he contacted his own priest, who suggested that Bob work with the Youth Fellowship Group to raise money for Christmas gifts for the Indian children. Then Bob decided to expand his efforts: he brought his religion to his work. Remembering the inadequate clothing of the Indians, he turned for help to the Pioneers, a telephone employee service organization to which he belongs. Throughout Nassau County, the Pioneers responded by collecting, sorting, and packing four and a half tons of clothing for the Sioux. The Air National Guard flew the boxes to Sioux Falls, South Dakota, where still another contingent

of Pioneers loaded them on trucks for the last lap of the trip to Pickstown and the needy Indians. The big source of Bob Vock's inspiration is Christ the King Church — a mission supported by the Diocese.—*Tidings* (Diocese of Lang Island)



LET 'EM STARVE

THE NEW Theology will die of its own excesses: pseudo-theologians cannot provide nourishment: it is not wise to treat them to the kind of grave and sober opposition which presupposes that they have some rational ground to stand on. There is a point at which the man of understanding must say, "If you want to learn, I will teach you"; but to start a "dialogue" on the basis of some sort of assumed competitive equality of insight would be to lay a carpet of irrationality under our feet and to call God's truth a lie. In professional theological circles people are not any longer willing to be taught; in literary circles, thank God, they are. One must not, however, feed people with opposition when their own threadbareness of thought is becoming apparent: and just at the moment the whole New Theology movement is looking very hungry and undernourished.—Harry Blamires

TWO FOR ONE

A six-year-old girl prayed every night for a baby brother. When twin brothers arrived, that night the girl said in her prayers, "Dear God, thank you for sending me a baby brother, but I thought you ought to know that when he got here he was in two pieces."—*The Toledo (Ohio) Blade*

WELL, I WAS ONLY . . .

A woman was seated next to a middle-aged man, a stranger, in a large church one extremely warm Sunday morning. Suddenly the man seemed to slump to the floor. The woman instantly knelt beside him, and whispered urgently, "Put your head between your knees: you'll feel better if the blood can get to your head." Placing her hand on the back of his head, she pushed down, and was surprised to hear the man splutter in vigorous protest, when he had finally eluded her grasp, "Madam, I'm trying to retrieve my hat."—*World Christian Digest*

TURN OFF

The rector of one parish knows what the people think of his sermons. During a Sunday morning service, the young wife of an usher, remembering that she had left her oven on HIGH, wrote a note for her husband and asked another usher to give

it to him. The second man, misunderstanding the directions, hurried up the aisle and gave it to the priest during the sermon. The priest stopped, opened the note, and read, "Please go home and turn off the gas."—A parish bulletin

TICKET

A police officer found a note on the windshield of an illegally parked car: "I have circled this block ten times; I have an appointment and must keep it or lose my job. 'Forgive us our trespasses.' "

The policeman thereupon left his own note: "I have circled this block twenty years. If I don't give you a ticket, I will lose my job. 'Lead us not into temptation.' "—A parish bulletin

WALL

The rector of a parish entered a classroom while a Sunday School lesson was in progress, talked with the children, and then asked, "Now, who broke down the walls of Jericho?" A boy answered, "Not I, sir."

The priest turned to the teacher and asked, "Is that the usual standard in this class?"

The teacher answered, "The boy is honest and I believe him: I really don't think he did it."

Leaving the room in disgust, the priest sought out the Di-

rector of Religious Education and told her what had happened. The woman said, "I have known both the teacher and the boy for some time; neither of them would do such a thing."

The priest was heartsick and later recounted his experience to the vestry. One vestryman spoke up and said, "I see no point in being disturbed by the matter. Let's pay the bill for the damage to the walls and charge it to upkeep."—A parish bulletin

FAMILY AFFAIR

Two little boys were walking home from Sunday School after having had a lesson in which the Devil was discussed. One boy asked the other, "What do you think about all that Devil business?"

The other boy replied, "You know how Santa Claus turned out. It's probably just your dad."—An old newspaper

TIMING

Not so long ago a church in the Diocese of Massachusetts suffered from a fire which destroyed the altar, sanctuary,

most of the roof, and part of the organ. Two days before the conflagration the priest had flown to Bermuda for a vacation, but when notified of the fire he immediately cut short the trip and took the next plane home. The day after the fire a well-known Boston newspaper headlined an account of the blaze:

EPISCOPAL CHURCH BURNS TO
GROUND; RECTOR TAKES OFF
FOR BERMUDA

—Submitted

FATSO

When a Sunday School pupil applied the word fat to Pilate, she was asked why. Her answer: "Because his name was Paunchy Pilate."

FIRE!

The late Irving Peake Johnson, Bishop of Colorado (1918-1938), had missed several consecutive swings at his golf ball when one of his companions asked, "Bishop, don't you ever swear?"

"No," he replied, "but where I spit, the grass never grows."—A parish bulletin



The business of us laymen is simply to endure and make the best of it. The shepherds go off "everyone to his own way," and vanish over diverse points of the horizon. If the sheep huddle patiently together and go on bleating, might they finally recall the shepherds?

—C.S. Lewis in *Letters to Malcolm*

THE EXTRAS

RECENTLY a parishioner of mine asked me a question. I should like to share it and my answer with you. "Why," she asked, "do you bother with weekday and holy day services, when usually only three or four people attend them? It seems a shame to have to go through the whole Eucharist for so few. Why don't you just drop those services? Nobody will ever miss them."

I appreciate the sincerity of the good woman, but her question bothered me. Our primary purpose is to worship God, and that worship must be a regular activity in the parish church. It is considerably more than mild humor to remind ourselves that we three or four mortals are worshipping with "angels and archangels, and all the company of heaven." We have our Lord's own words about two or three being gathered together in His Name.

Furthermore, to maintain the primacy and standard of worship in our parish (with hope and prayer and effort that more people will respond) is infinitely wiser than to drop the "extra" services and descend to an indifferent and unspiritual level. Through the years my experience shows that it is good

for the people to know that the Eucharist is being celebrated, whether they are present or not, and it is always a personal and pastoral joy to see present an occasional "non-regular" who is grateful to be there at that time.

If you are not a weekday worshipper, let this be an invitation, as opportunity presents itself, to pause from the busyness of your life, and come and meet — and receive — your Lord in the Sacrament of His Body and Blood.—A parish priest

BY WILL AND DEED

★ In 1928 Miss Doris Wright (now Mrs. Alfred M. Smith) went to Rock Point, in the Diocese of Vermont, to help the Bishop organize a home for needy girls; instead of returning to her post as Supervisor of Nurses at Philadelphia's Episcopal Hospital, she stayed on to become the Headmistress, see the institution become a fully accredited secondary school, and retire in 1966 — after 38 years on the job. One of her former teachers, Ruth Mary Wilson, died in 1957 and left about \$350,000 (a third of her estate) to the School; careful management brought the fund

up to \$1.5 million, the income from which now enables the School to operate without diocesan help. Gifts and other funds permitted the School to erect an educational wing (named after the Wilson and Wright women), which was recently dedicated by the Bishop of Vermont and so free the 80-year-old Bishop Hopkins Hall for living quarters for resident faculty members and the fifty students.

★ William Ross Arrants, M. D., for more than forty years a regular attendant at all services held in St. Paul's Church, Athens, in the Diocese of Tennessee, left \$5,000 to his home parish.

★ William Capen Shank, late of Kansas City, in the Diocese of West Missouri, left \$5,000 to the Diocese of Missouri (see city: St. Louis) in memory of Daniel Sylvester Tuttle (1837-1923), consecrated (1867) I Missionary Bishop of Montana, Idaho, and Utah; enthroned (1886) IV Bishop of Missouri (West Missouri was set apart in 1890); for 56 years a bishop with jurisdiction — possibly the record in the American Church.

★ Ellsworth M. Tracy, Jr., of Concord, New Hampshire, and Phelps K. Tracy, of Foxboro, Massachusetts, have given Trinity College, Hartford, Connecticut, \$100,000 to establish a

lectureship in memory of their father, Ellsworth Morton Tracy (1875-1913), who was graduated from that institution, priested in 1903, and later became Rector of Trinity Parish, Thomaston, Connecticut.

★ James Graham Brown, 87-year-old bachelor and late of Louisville, owner of hotels, timberlands in five states, horses (his won 700 races), and the largest single block of Churchill Downs stock, left \$50,000 to the Episcopal Church Foundation (Diocese of Kentucky), of which Church he was not a member.

★ When the Rt. Rev'd Charles Colcock Jones Carpenter (born in Georgia in 1899 and made a priest there in 1926) retired at the beginning of the year as VI Bishop of Alabama (he was consecrated to that office in 1938), the people of the diocese presented him with a purse of over \$33,000 — \$1,100 for every year that he had been their bishop. (See Burials)

★ Jane Bliss Gillespy, a deaconess since 1912, and who was 95 at the time of her death last year (she shared charge of the New York Training School for Deaconesses, 1919-1939), left \$10,000 to the Retiring Fund for Deaconesses in memory of one of her sister deaconesses, Romola Dahlgren (d. 1944); and Margaret Dudley Binns, a

deaconess since 1926 (in charge of St. Stephen's Mission, Nora, Virginia, 1915-1951), who died last year at the age of 84, left \$10,000 to the Diocese of Southwestern Virginia. [As a rule, deaconesses are never highly salaried, but somehow they uncomplainingly manage to live within their means, save for their old age (until 1961 they did not come under the Church Pension Fund; their own Retiring Fund, still soliciting gifts, was established in 1926 as an emergency fund to assist retired or disabled deaconesses), and frequently leave their meager life savings to the Church.—Ed.]

★ Walter Russell Bowie, widowed priest (See Burials), left \$15,000 to the Virginia Seminary, Alexandria, Virginia (he was both student and teacher there), and \$10,000 to each of his former parishes: St. Paul's, Richmond, in the Diocese of Virginia, and Grace Church, City and Diocese of New York.

★ ★ ★

The 400-acre farm, a community landmark, known as Liberty Hall, which the late Mrs. James W. Kennedy left three years ago to the Church of the Covenant, Junction City, in the Diocese of Kansas, fetched \$137,500; the principal or income of which the vestry will not use for operating expenses of the parish.

BEFORE YOU DIE

1. MAKE your will. (Many lawyers, on knowing that you are going to leave something to a local, diocesan, or national arm or agency of the Church, offer to prepare such a will free of charge; in any case, engage a lawyer for the job.)

2. Leave a note in some prominent place telling where the will may be found; also provide information about any insurance policies, matters pertaining to income taxes, your Social Security number, and a copy of your birth certificate.

3. Write out directions for the burial of your body, and be sure to include the name and location of the church and ground for the burial. Caution your survivors not to hedge in the matter; relatives are not always acquainted with proprieties observed by the Church.

4. If you live alone or away from home, give your parish priest the above information, as well as a list (include telephone numbers) of the kith and kin who should be notified of your death.—A parish bulletin



A Church marrying the spirit of the age in one generation will be a widow in the next.—A parish bulletin

CAMELOT

NEARLY twenty-five years ago Robert Herbert Mize, Jr., a priest of Western Kansas (then called Salina) established at Ellsworth, Kansas, the first St. Francis Boys' Home, and operated it on the principle that a lad who runs into trouble with the law or is otherwise delinquent may best be restored to a normal place in society by living in as nearly normal surroundings as possible: live and work at the Home, but go to school with the townsfolk. It worked, and in time another home was set up at nearby Salina (now the Homes' headquarters). This summer saw the completion of the third home, but in the Diocese of Albany, some 1700 miles away — a great distance from the center of Kansas.

The new Home had its name and beginning when a Rhode Islander, Richard Brayton Knight, a printing company executive, purchased a 94-acre tract (once a music camp and worth \$100,000) in the Adirondacks, near Lake Placid (fifty miles south of the Canadian border), made improvements, and, visualizing the Knights around a table, called the place Camelot. When he gave the forested

property to the Diocese of Albany, it was immediately seen as an ideal place of healing and rehabilitation for delinquent boys; the name was kept and the St. Francis people were invited to get the project going. The main house was taken over in 1956 for the first group of six boys, a neighbor gave Camelot ten adjoining acres (as a protection against commercial encroachment), and a year ago plans were made to put up a \$280,000 living center for "bad" boys in the eastern states.

An old friend of St. Francis' Homes, the United Thank Offering (a venerable project of the women of the Church) was asked to help out with a gift of \$125,000, but a functionary at "815" (the Second Avenue address of the national headquarters of the Church) turned it down because she disapproved of the project, and, despite efforts of the Albany Churchwomen at the Seattle Convention to have the item added to the UTO budget, unallocated funds went to the Presiding Bishop's Special General Convention ("black power money") Program.

With \$75,000 to be counted on from the Diocese of Albany,

the St. Francis people went calling on secular foundations (ten responded; a Church one turned down a request for a \$25,000 completion loan), Camelot Board members, and friends (an anonymous one gave \$50,000), and brought the total up to \$235,000, which left, as of last June, only \$45,000 to go — just about ready for Camelot's dedication and ready to make it possible for 26 "more boys to find themselves and be able to find their place in the world."



UNITED

AS I look at the congregation from the pulpit every Sunday morning, I am aware that we are indeed "all sorts and conditions of men," united not because of the neighborhood (parishioners come from all directions in and out of the city), not because of our economic status (we have rich and poor with most of us in between), not because of our educational background (we have Ph. D.s and people who can barely write): we are united because of the Lord's Service — the Eucharist. As St. Paul wrote, "For we being many are one bread, and one body: for we are all partakers of that one bread." It is the Body of the Living Christ which unites us in one Body.—A parish bulletin

QUARTER WATCH



EARLY IN AUGUST in Christ Church Cathedral, in the see city of Eau Claire (Northwestern portion of Wisconsin), Stanley Hamilton Atkins, 57, an English-born priest (ordained in 1939) who transferred to the American Church in 1955 and was from 1962 Archdeacon of Milwaukee, was consecrated Bishop Coadjutor in apostolic succession to the Rt. Rev'd William Wallace Horstick, II Bishop of Eau Claire (consecrated in 1944), who will retire 1 March 1970 at the age of 68.

¶In St. Mary's Chapel of the Cathedral Church of St. Peter and St. Paul, in the Diocese of Washington (D.C.), Adam Clayton Powell III, TV newsman and son of Harlem's Congressman, took to wife a socialite, freelance writer, and direct descendant of Rhode Island founder Roger Williams and of Miles Standish.

¶In St. Paul's Chapel of New York's Trinity Parish, the Bishop of New York solemnized the marriage of that parish's rector, widowed since 1966, to the widow of a college roommate.

¶For the first time in its 102 years, St. Andrew's Priory School (for girls), in the City

and Diocese of Honolulu, operated by the Community of the Transfiguration (Mother House: Glendale, Ohio), has a headmaster — a priest; always before the boss had been one of the Sisters.

¶Fans of Red (Walter Lannier) Barber, the famous sports writer and broadcaster and author of *Rhubarb in the Catbird Seat*, and, more recently, *Walk in the Spirit* (a collection of 21 essays about morally strong and virtuous men in the sports world; published by The Dial Press, 750 Third Avenue, New York City 10017; \$4.50) will appreciate knowing that he was married in 1931 (to an Episcopalian) in the Church of the Good Shepherd, Jacksonville, in the Diocese of Florida; that he was confirmed in 1942 by the Bishop of New York in the Church of St. James the Less, Scarsdale; and that he and his wife are exceptionally active members of the Parish of St. Christopher's-by-the-Sea, Key Biscayne, in the Diocese of South Florida, where he has been a vestryman and is of great help as a lay reader (as he was in the Diocese of New York).

¶Found in a letter addressed to a scholar who was facing the possibility of losing his sight: "The more the eyes of the flesh becloud temporal things, the better the heart and mind and

soul may behold things eternal. Therefore always look up — and give thanks."

¶On the XIII Sunday after Trinity, and the Feast of St. Aidan, the Rt. Rev'd Girault McArthur Jones, 65, a priest since 1929 and Bishop of Louisiana since his consecration in 1949, resigned; the Rt. Rev'd Iveson Batchelor Noland, 53, consecrated Suffragan in 1952, elected Coadjutor in 1961, automatically succeeded as VIII Bishop.

¶In St. Andrew's Church-in-the-Valley, Tamworth, in the Diocese of New Hampshire, a grandson of Grover Cleveland, 22/24 President of the United States (1885-1889 and 1893-1897), solemnized the marriage of his Baltimore-born sister (their father was the oldest son and fourth child of the President) to a Boston investment banker.

¶On Whitsunday, in St. Paul's Church, Syracuse, the Rt. Rev'd Ned Cole, Jr., Coadjutor since 1964, was enthroned as the VII Bishop of Central New York, in apostolic succession to the Rt. Rev'd Walter Maydole Higley, who retired 1 February 1969 and died 4 May 1969. (See Burials)

¶The Diocese of Massachusetts (the eastern portion of the state) has chosen the Rt. Rev'd John Melville Burgess (born

in 1909 and consecrated Junior Suffragan in 1962) as its Bishop Coadjutor; upon the retirement of the Rt. Rev'd Anson Phelps Stokes, Jr. (born in 1905, consecrated in 1954, became Diocesan in 1956), he

will automatically become XII Bishop of Massachusetts.

¶Despite the claim that it "is a poor time of year to make an appeal" for funds, the Holy Cross Fathers are hoping to add necessary rooms for more mem-



HILLSPEAK INDIVIDUAL MEAT LOAVES

3 lbs. ground beef	1 tablespoon horse radish
1 lb. ground pork	½ cup catsup
1 8-oz. can chopped mushrooms (pieces and stems), drained	4 slices whole wheat bread, toasted and crumbled
2 teaspoons salt	3 beaten eggs
1 scant teaspoon pepper	¾ cup juice from one can of — tomatoes
2 tablespoons prepared mustard	1 cup chopped celery
2 tablespoons Worcestershire sauce	1 cup chopped onion

Mix all together, and divide into 12 loaves. Mix 2 tablespoons brown sugar and 1 cup catsup, and spread mixture over the meat loaves. Bake 1½ hours in 350 degree oven.

SAUCE FOR THE SAME

3 1-lb. cans whole tomatoes, cut up (less juice used in meat mixture)	½ teaspoon salt
Liquid from mushrooms used in meat mixture	Dash of pepper
3 tablespoons sugar	1 cup chopped celery
	1 cup chopped onion
	3 tablespoons fat from cooked meat loaves

Cook all ingredients together for 45 minutes.

To serve, pour sauce over loaves, or, for buffet, place sauce in bowl next to platter of individual loaves. Good accompaniments are green beans (be sure they are cooked enough) and garlic bread. The loaves, good even without the sauce, will keep a week.

bers of the Order and guests of Whitby House, their recently established outpost and retreat center (two small buildings, always packed) near Grapevine, Texas (Route 1, Box 56-B, 76051).

¶On the Feast of St. Alcuin, Deacon and Abbot of Tours, the Rt. Rev'd John Henry Esquirol was enthroned as IX Bishop of Connecticut (he was consecrated Suffragan of the Diocese in 1958, elected Bishop Coadjutor in 1968), in apostolic succession to the Rt. Rev'd Walter Henry Gray, retired.

¶The thank-you cartoon below was drawn by William H. Johnson, of Seminole Studios, 35 Gay Road, Winter Park, Florida 32789, and was designed to be mailed to everybody who sent in his 1969 TADollar; because, however, the

response was greater than our ability to acknowledge every dollar individually, we had to resort to a general acknowledgment, which is nonetheless sincere, and as far as TAD is concerned, just as personal. Although it is much too early to determine the results of the once-a-year appeal, it can be said at this writing that the response is encouraging and that TAD just might reach the goal of self-support — only \$50,000 a year for approximately 165,000 copies (including parish bundles) mailed every quarter, or a TADollar from one out of three "subscribers"; so once again from Grindstone Mountain, birthday blessings and many thanks!

¶The Right Rev'd Earl Miller Honaman, 69, a priest since 1928 and Suffragan Bishop of



Harrisburg (a 26-county Pennsylvania diocese with 23,000 members and 70 parishes) since his consecration in 1956, retired on the Feast of St. Jerome (priest, monk, and Doctor of the Western Church — 30 September); no successor is to be sought.

In Hong Kong, the Bishop of Taejon (Cecil Richard Rutt, one of the most linguistically accomplished bishops in the Anglican Communion, who has translated Korean court poetry into English, contributed articles in Korean to the country's newspapers, produced a Korean hymn book, and received the Ta San Cultural Award of Korea for excellence in writings on Korea) took to wife an English maiden of long acquaintance.

¶Saint Mary's Church, Daytona Beach, in the Diocese of South Florida, has a lay reader whose four sons are all acolytes.

¶An Anglican anywhere in the world who would like a pen-friend should write to Brother Martin, CGA, Priory of the Ascension, 652 Alum Rock Road, Birmingham 8, England. The Community of the Glorious Ascension was founded in 1960; there are now twenty members, clerical and lay, men and women, whose chief aim is the evangelism of young people by working in ordinary jobs.

¶On the Feast of St. Philip and St. James, in St. Matthew's Cathedral Church, Laramie, where his father was once dean, David Ritchie Thornberry, 57, a Wyoming-born priest (ordained in 1937, with cures in the Dioceses of Ohio and Southern Ohio), was consecrated Bishop of Wyoming in apostolic succession to the recently retired James Wilson Hunter, V Missionary Bishop in 1949, I Bishop since 30 January 1968. Originally, in 1859, Wyoming was included in the Missionary Jurisdiction of the Northwest; later it was grouped with Colorado and Montana; then Colorado and New Mexico; made a separate missionary jurisdiction in 1884; combined with Idaho in 1889; again a separate jurisdiction in 1895; included in Laramie (originally called The Platte); for the third time made a separate missionary district in 1907; finally last year it became a diocese.

¶For St. Paul's Parish, Coffeyville, the Bishop of Kansas dedicated the first section (sixty units) of a low-income housing complex; fifty-unit and forty-unit apartment buildings will follow, as will another unit of twenty houses.

¶Recently, in the presence of the Bishops of Northern Indiana and Western Michigan, Brother David Rogers (now

called Dom David), of Claxon, Georgia, made his life vows as a member of the Order of St. Benedict, Three Rivers, Michigan.

¶We could have been born into heaven naturally had it not been for Adam's fall.

¶The Order of Saint Anne, 18 Claremont Avenue, Arlington, in the Diocese of Massachusetts, is raising funds (the goal: \$875,000) to establish, on 22 acres of land close to nearby Lincoln, a center (it is to be called Bethany, and will accommodate 45 children and 22 Sisters) for retarded children (the Order's principal work is the care of handicapped children); friends and associates of the Order have put up \$50,000, the United Thank Offering and the Diocese of Massachusetts have given or will give \$90,000 each, leaving a total of \$545,000 to be found. The Order was founded in 1910 and has a total of eight convents.

¶All in the Anglican Church of Canada: John Ogle Anderson, formerly Bishop Coadjutor of Rupert's Land, was enthroned in Christ Church Cathedral, Victoria, as Bishop of British Columbia; Douglas Hambidge, Rector of Fort St. John, British Columbia, since 1964, was consecrated Bishop of Caledonia (Province of British Columbia); and in the first

triple consecration in Canadian history, in Winnipeg, Manitoba (Province of Rupert's Land), Hugh Vernon Stiff, Rector of the Cathedral Church of the Redeemer, Calgary, since 1965, was made Bishop of Keewatin; Thomas Wilfred Wilkinson, Dean of St. Matthew's Cathedral Church, Brandon, since 1965, was made Bishop of Brandon; and Barry Valentine, Archdeacon of Montreal since 1966, was made Bishop Coadjutor of Rupert's Land.

Personal to several unidentified TAD readers: Thank you for the compliments, blessings, and currency.

¶The real threat — communism, socialism, modern life, materialism — is from the outside. In a sea of change and disorder, it is more important than ever to preserve order, continuity, tradition, and stability. —An article in the *U.S. Catholic and Jubilee*

¶The demand for a vernacular liturgy in the Roman Catholic Church in Africa has resulted in copies of the Anglican Swahili Liturgy — the *Missa Mtakatifu* — being bought up by Roman clergymen. The Anglican liturgy was first translated fifty years ago by Bishop Weston; the Eucharist followed the 1549 Prayer Book, but the Collects, Epistles and Gospels

were arranged in the order of the Roman Missal. In the translation field there is now close co-operation between Roman, Anglican, and Protestant scholars.—*The Anglican* (Australia)

¶For the first time, the General Convention's Joint Commission on Church Music is to have an executive secretary, 46-year-old Lee Hastings Bristol, Jr., formerly President of Westminster Choir College, Princeton.

¶The Rt. Rev'd Charles Packard Gilson, a native of Portland, Maine, who was consecrated Suffragan Bishop of Honolulu in 1961 and retired in 1967, at the age of 68, has been named Assistant to the Bishop of Rhode Island.

¶Maybe some day *The Anglican Digest* will have enough hands to pass on to parish

priests and others whose words we taddle in every issue, the thanks that TAD readers express for a certain article or two when they send in their birthday dollars. Meanwhile, let this little item tell TAD authors that their writings are appreciated.

¶Last year the Church Life Insurance Corporation (an affiliate of the Church Pension Fund, 800 Second Avenue, New York City 10017) had sales of \$16 million; now has in force policies totaling \$65 million.

¶"Enclosed is one dollar for a year's subscription. I'm tired of waiting for somebody to finish his copy of *The Anglican Digest* and pass it on to me."
—A whole note

¶Personal to women: In your desire to serve the Church, why not consider becoming a deaconess? Your parish priest

NOTE

This coupon (not for gift subscribers, and the like) has your name and address on the reverse side. Foreign readers are asked to print their address on the envelope. To save time and money, an acknowledgment will not be mailed unless requested. Thank you, Happy Birthday!

CLIP THIS COUPON and attach it to your personal calendar, so that when your birthday anniversary rolls around you can mail the coupon (it has your name and address on it) along with your TADollar to *The Anglican Digest*, Eureka Springs, Arkansas 72632, and thereby keep the little magazine coming to you and going to others for another year — and have a

HAPPY BIRTHDAY

can give you some information and guidance; failing that, write to the Central House for Deaconesses, 1914 Orrington Avenue, Evanston, Illinois 60201.

¶The trustees of Bexley Hall, a theological seminary of the Church and recently moved from Gambier, Ohio, to Rochester, New York (see *We Recommend*), have named as Acting Dean, the Rt. Rev'd Daniel Corrigan, 69, who was consecrated Suffragan Bishop of Colorado in 1958, directed the Home Department (domestic missions) of the Executive Council from 1960 to 1968, and for the last year was Minister-in-Residence at Amherst College, in the Diocese of Western Massachusetts.

¶The Haitian Government has bestowed upon Sister Joan, Foundress and Headmistress of St. Vincent's School, Port-au-

Prince, *Chevalier de L'Ordre d'Education* in recognition of the work of the Sisters of St. Margaret among unfortunate and handicapped children.

¶On the Feast of St. Irenaeus last, the sometime (1945-1953) President of the United States Harry S. Truman, and his wife the former Bess Wallace, observed the fiftieth anniversary of the solemnization of their marriage in Trinity Church, Independence, in the Diocese of West Missouri. (Irenaeus was a third-century Bishop of Lyons, one of the first great theologians of the Church and an important link between the East and West [he was born in Asia Minor], a "conscientious bishop, who became a writer because the duties of his pastoral ministry required it." As he followed St. Pothinus in office, so did he, tradition says, in martyrdom.)

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